THE

CHRISTIAN ADVOCATE.

AUGUST, 1829.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XLI.

The third commandment, which we are now to consider, is thus expressed:—

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his name in vain."

This commandment, according to our Catechism, "requireth the holy and reverent use of God's names, titles, attributes, ordinances, words, and works."

There is in the decalogue a beautiful order, not I believe generally observed, in the statement of the duties which we owe to God. In the first commandment, the only proper object of religious worship is clearly set before us; in the second, the only acceptable mode or method of worship is distinctly prescribed; and in the third, the right temper of mind for the performance of God's worship is specified and required. In view of this close connexion of duties enjoined by these precepts, I remark, that it is not easy nor indeed practicable, to treat of them separately, and yet distinctly and fully—they unavoidably include or involve each other. Accordingly, in the three or four lectures which precede the present, a great part of what is required in the third commandment, has been anticipated. Another part we had occasion to consider in the very beginning of our course, in speaking of the Being, attributes, word, and works of God—subjects to which the first twelve answers of our catechism chiefly and directly relate. The ordinances of divine institution, I further remark, will hereafter demand our particular attention, both as to their nature, and the reverent manner in which they ought to be observed. In speaking, therefore, of what is required in this commandment, I shall confine myself to a brief notice of two or three particulars; and

1. The names and titles of God may need some farther explanation. In assigning names to men, the design, you know, is to discriminate one individual from another; and among the ancient nations, names were not entirely arbitrary as with us, but were often intended to be indicative of the character of the individuals to whom they were applied. Agreeably to this usage, the Supreme Being, in condescending to make himself known to men, has assumed names that discriminate him from all other beings, and which most impressively indicate his infinitely glorious nature or character. Thus we are told that when Moses first received a command to return from the land of

Midian to Egypt, for the deliverance of his people, he "said unto God, Behold when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM: And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." And then after recognising his covenant relation to their fathers, he adds—"this is my name forever, and this my memorial to all generations." Dr. Scott remarks on this passage, that "I AM THAT I AM; or, I WILL BE THAT I WILL BE, signifies, *I am He that exists*, and implies self-existence, independence, unchangeableness, incomprehensibility, eternity, and consummate perfection. JEHOVAH (a name of similar signification) thus distinguished himself from the idols of the nations, which are nothing in the world; and from all creatures, which have only a derived, dependent, mutable existence, in him, and from him." In the 34th chapter of Exodus we have a remarkable passage, in which God is said to proclaim his name; and this name is said to consist of the appellations of LORD, or JEHOVAH, and GOD, with an enumeration of his moral attributes—"The LORD, the LORD GOD, merciful and gracious, long suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." The relations which the three persons of the one adorable Godhead sustain to each other, are, you are aware, made known to us by the terms, FATHER, SON, and HOLY GHOST.

The titles of God, as well as his names, are mentioned in the answer we consider. The difference between these, according to Fisher, is this—"His names set forth what he is in himself, his titles what he is unto others." These titles, moreover, are, by the same writer, distinguished into those which belong to the Deity "as the God of nature, and those which are ascribed to him as the God of grace." As the God of nature, his titles are such as these—"The Creator of the ends of the earth; the Preserver of man; King of nations, and Lord of hosts." The titles ascribed to him as the God of grace, are the following, among others—"The God of Abraham, Isaac, and of Jacob; the Holy One of Israel; King of saints; the Father of mercies; the Hearer of prayer; the God of peace; the God of hope; the God of salvation." The most common and ordinary title ascribed to God in the New Testament, is the infinitely amiable and encouraging one of *The God and Father of our Lord Jesus Christ.* We find also in the prayer dictated by our blessed Redeemer to his disciples, that he teaches them to address the Majesty of heaven and earth as "Our Father in heaven;" and the apostle Paul gives it as the language of the spirit of adoption, that those who possess it address God, crying, "Abba Father." What, my dear youth, can be more condescending and tender than this! What a more constraining motive to come with holy freedom and delight to a prayer hearing God!

2. Oaths, vows, and lots, are mentioned in our larger Catechism as included in the requisitions of this commandment. What is unlawful we are to consider in speaking of things forbidden in the precept before us. At present we confine ourselves to things required, and among these we place religious oaths, or those which are taken with religious solemnity.

"An oath is an appeal to God, the searcher of hearts, for the truth of what we say, and always expresses or supposes an imprecation of his judgment upon us, if we prevaricate. An oath therefore im-

plies a belief in God and his providence, and indeed is an act of worship, and so accounted in Scripture, as in that expression, *Thou shalt fear the Lord thy God—and shalt swear by his name.* Its use in human affairs is very great, when managed with judgment."* In the passage just quoted there is an inspired precept, enjoining a solemn oath; we have also examples in the sacred Scripture of the Deity swearing by himself; and in the New Testament, as well as in the Old, the lawfulness of oaths is distinctly recognised, where it is said "an oath for confirmation is the end of all strife;" so that it cannot be fairly asserted that solemn swearing was a part of the Jewish ceremonial, abolished by the advent of the Saviour. Those who deny the lawfulness, under the gospel dispensation, of religious oaths, taken with a view to ascertain and establish truth, ground their principal objections on two passages of Scripture, of which the second is nearly a transcript of the first. Consult them for yourselves, in Matt. v. 33—37, and James v. 12. But nothing is more evident than that the Saviour (whom his apostle appears to quote) when he says, "Swear not at all," &c. speaks of profane swearing, in common conversation. This is manifest from the passage itself, in which a number of profane colloquial oaths, known to have been frequent among the Jews at that time, are distinctly specified; and in which the term "communication," (λογος) *conversation*, or *speech*, is expressly mentioned. Now, to apply what is spoken of one subject, to another of totally a different kind and character, is a gross violation of all the laws of propriety and just construction of language; and if adopted, not only might the Scriptures, but every other kind of writing, be entirely perverted, and be made to say something directly opposite to their true intention and design. We are not forbidden then, but in duty required, to take an oath, accompanied with religious solemnities, when called to it by the civil magistrate, or by an officer duly authorized, in ecclesiastical courts. "The oath has been adopted by all nations in their administration of justice, in order to discover truth. The most common and universal application of it has been to add greater solemnity to the testimony of witnesses. It is also sometimes made use of with the parties themselves, for conviction or purgation. The laws of every country point out the cases, in which oaths are required or admitted in publick judgment. It is however lawful, and in common practice, for private persons, voluntarily, on solemn occasions, to confirm what they say by an oath. Persons entering on publick offices are also often obliged to make oath that they will faithfully execute their trust. Oaths are commonly divided into two kinds, *assertory* and *promissory*—those called *purgatory* fall under the first of these divisions."* I cannot here forbear to mention, that in Britain and the United States, there has been a multiplication of oaths demanded by the laws of these countries, which the best moralists consider as of a most unhappy tendency. The frequency of an act is always apt to diminish its solemnity, and an oath, from its very nature, ought not to be required, except on important occasions. Innumerable perjuries, it is believed, have been the consequence of the multiplication of oaths, especially of those exacted in the collection of the revenue of the country. The hasty and irreverent manner in which oaths are too often administered, is also calculated to produce the same evil.

* Witherspoon—Moral Philos. Lecture 16th.

* Witherspoon, ub. sup.

It appears from Scripture that there have been various forms made use of in the administration of an oath. Jacob and Laban, at parting, ate together on a heap of stones, and erected a pillar as a memorial of perpetual peace and friendship, and then sware by the God of Abraham and Nahor, and the fear of Isaac, that they would not injure each other. Abraham, in exacting an oath of his servant, in regard to taking a wife for his son Isaac, made the servant swear by putting his hand under his master's thigh. It would seem, therefore, that the *form* of administering an oath is not essential, and may be varied. Yet, as the highest examples recorded in the sacred volume to prove the lawfulness of taking a solemn oath, do at the same time show in what form and manner the parties swore, we surely shall act wisely and safely, in following their example. "I have lifted up my hand unto the Lord, the most high God, the possessor of heaven and earth," was the language used by Abraham to the king of Sodom, in stating in what manner he had sworn not to receive any part of the spoil which was taken from the kings they had vanquished. In like manner, the angel whom John saw in vision standing on the sea, and upon the earth, "lifted up his hand to heaven, and sware by him that liveth forever and ever—that there should be time no longer." Nay, the ever blessed God himself, is said to have sworn in this manner. He is represented (Deut. xxxii. 40) as saying—"I lift up my hand to heaven, and say I live for ever." This indeed appears to have been the usual form of taking an oath in ancient times. The custom of swearing on the Bible, and of afterwards kissing it, is certainly an imitation of the heathen practice of kissing their idols, and came to us through the Romish church. It is not required by law in this country, and my advice to you is never to comply with it; but in taking an oath to adhere strictly to the Scriptural example of doing it, by solemnly lifting up the hand.

A formal religious vow is "a solemn promise, made to God, in which we bind ourselves to do, or to forbear, somewhat, for the promoting of his glory."* Hence the sacraments of the New Testament partake of the nature of vows, inasmuch as they are seals of covenant engagements, or promises made to God. In prayer, also, such promises and engagements are frequently made, and on this account prayers are sometimes called vows. But a *formal* vow is a separate and distinct act, in relation to some specifick object. Such vows were common under the Mosaick dispensation, and particular rules were given in relation to their being made and fulfilled (Num. xxx. et alib.). There is no particular command, in regard to these special vows, in the New Testament; and it certainly is not the genius of the Christian dispensation to encourage their frequent, much less their hasty or rash formation. It appears, indeed, that the apostle Paul was once under the obligation of a special vow, and that he joined with four other individuals, who belonged to the Christian church at Jerusalem, in the observance of the Mosaick ritual, relative to persons in their circumstances. All these men, however, were Jews, who, in the first age of the Christian church, were allowed to retain certain observances of the preceding economy, not inconsistent with gospel principles. Paul, it appears, was persuaded by his brethren to join in these observances, and hence it is probable that his first intention was not to have done it. Some of the best commentators think that his compliance, on this occasion, was wrong; and the issue was certainly disastrous. On the whole,

* Buck's Theological Dictionary.

the gospel, without encouraging a frequent resort to special vows, does not forbid them, and the great apostle of the Gentiles, in one instance, did make a special vow. There may be cases, therefore, in which they are not sinful, but expedient. Yet the cases are not numerous, and no person ought to make such a vow but on serious, mature, and prayerful deliberation. The object of the vow ought to be clearly lawful, and when made, the obligation to performance should be regarded as most sacred; unless some providential dispensation renders it utterly impracticable, or clearly inexpedient—Those who in sickness, or in other imminent peril, make vows and promises to devote their lives to God, if he shall spare them, are certainly and sacredly bound to the performance of what they thus engage. In the Romish church, however, the three vows which are made to constitute an individual what they denominate *a religious*—the vows of *poverty*, *celibacy*, and *obedience*—are without the shadow of authority from the sacred Scripture. They are indeed characteristicks of the "man of sin," and are not binding on any one after he is enlightened to see the truth, and becomes convinced that these vows ought never to have been made.

Of lots I cannot speak at length, although volumes have been written on their nature and use. My own opinions, on this subject, coincide very much with those expressed by Ridgley in his "Body of Divinity;" and as what he says is very summarily expressed, I shall give it to you in his own words. "When lots were an ordinance, by which God in an extraordinary manner determined things that were before unknown, (they being an instituted means of appealing to him for that end, as in the case of *Achan*, and others,) then lots were not to be used in a common way, for that would have been a profaning a sacred institution. But since this extraordinary ordinance is now ceased, it does not seem unlawful, so as to be an instance of profaneness, to make use of lots in civil matters; provided we do not consider them as an ordinance which God has appointed, in which we think we have ground to expect his immediate interposure, and to depend upon it as though it were a divine oracle: In this view it would be unlawful, at present, to use lots in any respect whatsoever."

As to those that are denominated *games of chance*, such as cards, dice, and all lotteries for money, I hold them to be unlawful; and I exhort you to renounce and avoid them altogether. If there were no other objection to these games than the infatuating influence which all experience shows they have on the mind, and the portion of precious time which is wasted by all who become addicted to them, this would of itself be a sufficient reason, why a prudent and conscientious person should have no concern with them. But there are other and weighty considerations, why you should altogether abstain from them. They are not only of bad report with all serious Christians, but to gain money, or to lose it, in the use of these games, appears to be morally wrong. The successful gamester sometimes obtains property to a large amount, in a few hours, without either labour or skill; and this amount is lost with equal rapidity by others, to their great inconvenience, and sometimes to their utter ruin. The atrocious crimes of theft, highway robbery, and even suicide itself, have often been the bitter fruits of gambling. Surely, every person who is not lost to all moral sensibility, must desire and resolve to have nothing to do with practices which may lead to such fearful consequences. Games of chance are found in experience to be more enticing and pernicious than games of skill; and the rea-

son probably is, that the former may be indulged in, with little mental talent or exertion; whereas the latter require an exercise of mind and ingenuity which gamblers dislike, and of which the most of them are incapable. Another reason may be, the speed with which, in games of chance, a decision is made, in regard to the stake at issue. But games of skill, when money is played for, as it sometimes is, are to be condemned equally with games of hazard; and indeed a fondness for them, simply as a matter of amusement, often leads to such a misspending of time as a truly conscientious person will by no means consider innocent.

3. The name of God, and all his titles, attributes, and ordinances, are to be used with holy reverence; and this feeling or sentiment is to be preserved and cherished, even in contemplating his works of creation and providence. Deep and habitual reverence for every thing connected with the honour and glory of God, is a discriminating mark of a truly devout and pious mind. On such a mind there ever is, and must be, such a strong impression, at once of the transcendent majesty and the infinite excellence and amiableness of the Lord Jehovah, that every thing by which he manifests himself will be regarded with a mixture of awe and love. These are, as it were, the signatures which mark the feelings and exercises of all good beings, whether angels or men—See a remarkable instance of this, in the sixth chapter of the prophecy of Isaiah. How strikingly, also, were these sentiments exemplified by Abraham, in the whole of his plea for guilty Sodom—increasing in intensity as he proceeded in his intercession—"Behold now I have taken upon me to speak unto the Lord, which am but dust and ashes—Oh let not the Lord be angry, and I will speak—Oh let not the Lord be angry, and I will speak yet but this once." What a contrast between the spirit and the language here exhibited, and the style and manner of address we too often hear in prayer! But profound reverence for the Supreme Being is not peculiar to uninspired men. It characterizes, as you have heard, all good men; and may, indeed, be considered as a kind of measure, to ascertain the degree of their goodness. The eminently enlightened and pious Robert Boyle, is reported to have been in the habit of always making a pause, both before and after he pronounced the awful name of God.

Cultivate, my young friends, this deep reverential regard for all that is sacred. Never use the name of God with levity, and rarely in common conversation. Never mention his titles or attributes but with solemnity. Never read his holy word, nor even open the sacred volume, in a hasty and careless manner. Never attend on his ordinances but with recollected thought, and a truly devout spirit. Oh there is much profaneness—shocking profaneness—in the professed worship of God; in the very service in which we profess to honour him.

Nor should the works of God be contemplated, without seeing in them the wisdom, power, and goodness of their great Author. "The heavens declare the glory of God, and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." The 19th Psalm, from which these words are taken, presents us with an inimitable meditation on both the works and the word of God, and of the manner in which the devout mind of the Psalmist passed from the one to the other, and concluded both with solemn reflection and earnest prayer. The 104th Psalm is a composition of unrivalled sublimity on the works of God, both in creation and providence. To "look through

nature up to nature's God," should be the frequent exercise, not only of the philosopher, but of every ordinary Christian. Yet it is an exercise too much neglected by Christians in general. Doubtless the great work of redemption transcends in glory, every other display of the divine attributes. Yet all the works of God should lead us to admire, love, and praise him; they every where strike our senses, and he who, in surveying them, habitually cherishes a devout train of thought, such as that of which the pious Mr. Hervey has given us some excellent specimens, will have in himself a source of the purest and most sublime pleasure, and will also be constantly making advances in the divine life. In such a life may we all advance, till it shall be perfected in the immediate vision and full fruition of God our Saviour. Amen.

FOR THE CHRISTIAN ADVOCATE.

A PLEA FOR THE BIBLE.

Among the distinguishing features of the present age, that which will mark its history with imperishable glory, is the struggle at this moment pending, and with no dubious prospects, between moral light and darkness. An immense mass of talent, of learning, and of hallowed benevolence, is on the march of conquest. The system which, thirty years ago, began its efforts against the vice and misery of the world, has grown and expanded with a rapidity unknown to former generations. Moral enterprise has attained, in our country, a magnitude and boldness, which cannot be viewed by any inquiring and observant mind without the deepest interest. Nor can it be denied that the spring which has given this new impulse to the human heart, is the Christian faith. "The glorious gospel of the blessed God" claims exclusive honour, as the moving principle of all the virtue and happiness which have sprung up in the path of benevolence. The history of the world affords no instance of similar exertions to diffuse the influence of any other religion. That of the Arabian impostor was indeed widely spread, but with a zeal as fierce as its pretensions were groundless. Like a stream of lava it marked its course with desolation. Its baleful influence on the highest interests of man, moral and political, needs no witness but the Mahometan Empire as it now exists. The religion of Christ bears no sword but the sword of the Spirit, the word of God. It carries no torch, but the light of truth. Its conquests correspond with its pretensions. Its "fruit" "is love, joy, peace, long suffering, gentleness, goodness, faith."

The exertions now in progress for meliorating the character and condition of our race, are of the highest authority. They are in strict accordance with apostolick precept and example. They are humble imitations of One who, amidst all the discouragements that human depravity could oppose to His labours, "went about doing good."

It might be expected, that in a system of benevolent operations, grounded upon conviction of the Divine authority and inspiration of the sacred volume, one distinguishing branch would be the circulation of the Bible itself. And it is so. Christians have derived from it a maxim felt to be true by every sanctified human heart—that "faith cometh by hearing, and hearing by the word of God." And all experience proves, that wherever men bid the heavenly messenger welcome, and give ear to its sacred annunciations, there a great door and effectual is opened, for the introduction of all that is ennobling to man.

It may be, reader, that your mind has remained to this hour devoid

of any special, heart-felt interest in the contents of that book. Your neglect of it may be occasioned by some secret sentiment which sinks its value in your eyes. Yet you may possess both candour and penetration. Permit a stranger, therefore, whom you may never see but in the world to come, now to entreat your attention to a brief discussion of the claims of that volume. And,

1. It is an original production. The antiquity of the Old Testament stretches upward to an age that yields no other authentick record of man's existence. Its language, and all its allusions and references to the ancient world, attest its origin to be as remote as the dates which it bears—and it comes to us with this singular attestation of its genuineness, as well as of its great antiquity, that the very nation in whose language it was first delivered, still exists, and still cultivates, in its original purity, that same language. Can this be proved of any other volume of great antiquity in existence? On this ground, then, it urges a powerful claim upon the *curiosity* even, of every intelligent and inquiring mind.

2. The scope of the Bible is vast and unparalleled. It commences with the dawn of time and the birth of nature—It closes with the expiration of both. It colours all its representations with the light of eternity. Here we are invited to study a chart which marks out the whole plan of divine arrangement for our world. Precepts are given to regulate human action; promises to invite obedience; terrors to prevent transgression; and examples to confirm all. We freely grant that these oracles are a dark and bewildering labyrinth, to the eye that throws but a hasty glance over their pages: and so are the starry heavens, where, nevertheless, to the studious gaze of the astronomer, there shines a universe of wonders—holding their stations, and tracing their silent courses, with a harmony as marvellous as their immensity. In like manner, the word of God reveals its glories only to the ardent eye of faith. Nor do we exaggerate its richness or its depth, in affirming its supreme efficiency as an instructor. It rewards the studious and upright mind with valuable knowledge, more rapidly and richly than any other department of human research.

3. The Bible stands unrivalled as a work of *taste*. In a work comprising so many detached and distinct compositions, written in far distant ages, it were natural to expect variety. And perhaps the greater part of acute readers might look for some things, below the level of a refined criticism. But this volume abides the most rigorous scrutiny, and stands unshaken amid the fiercest attacks of hostile genius and learning. A taste enlightened to discern its legitimate objects, able to divest itself of prejudice, and refined without perversion to fastidiousness, will find in this book its highest gratification. If genuine poetry has power to attract and fix and captivate the soul, we surely have it here. The 14th chapter of the prophet Isaiah, the 18th, 68th, and 118th Psalms, the Prophecy of Nahum and the Lamentations of Jeremiah, may be given as examples. If the sublime in description yields the highest of intellectual pleasures—it is found in the same volume. On its first page we read, "God said, Let there be light—and there was light." Near its close, we read—"Lo! a great white throne, and Him that sat thereon, from whose face the earth and the heaven fled away." As other instances, from amidst a multitude that might be mentioned, the reader may be pointed to the 40th chapter of Isaiah, and the 1st of the Apocalypse. Of the moral sublime, we have examples here that utterly defy competition. Joseph, Daniel, and the lawgiver of Israel: the chief

of the apostles, who, with every endowment desirable to man, gloried only in the cross; these and many others, are cases as nobly suited to awaken emulation, as their moral dignity is worthy to raise our astonishment. In this connexion, we but name "the Author and finisher of our faith."

The discerning student of *history* observes numerous traits of excellence in that of the Bible. Moses and Luke, and the penman of the book of Joshua, perhaps afford the fairest models; and no other narratives communicate truth with such simplicity and power as the sacred.*

Eloquence being the language of nature, addressed to the heart and adapted to the circumstances of mankind—history, without it, would lose half its charms. Passing then the flights of David and Isaiah, let the man of unvitiated feeling and real candour, compare the plea of Judah before Joseph his brother (Gen. xliv. 18—34), with the best wrought specimens of classick antiquity—and he will pronounce the dying complant of Dido and the lamentation of Panthea, cool and harsh in the comparison. Or draw the parallel between masters of eloquence, and the result is the same. While Cicero trembles before the armed enemies of Milo, and loses the cause of his client; while Demosthenes flies before the invader of Greece—Paul, arraigned and fettered as an outlaw at the feet of a heathen judge, shakes that judge upon his throne, and almost persuades the proud, licentious Agrippa, to become a Christian. More, much more, might be added on this topick; but it may be thought we owe an apology to the church of God, for bringing the oracles of heaven at all to the bar of human taste. Our design is but to neutralize a portion of the venom which ignorance and infidel prejudice have cast into the sources of human conviction—Beyond this limit we dare not go. "The excellency of the Scriptures cannot be appreciated by the rules of human criticism: as well might we think of judging of the proportions of the celestial arch, or the location of the stars in the vast expanse, by the rules of architecture. The word of God, like his works, is on a plan too vast, too sublime, too profound, to be measured by the feeble intellect of man."

4. The sacred volume approaches the reader's conscience, with a dilemma of unspeakable interest on its very front. The book before him must be true or false: If true, it is what it claims to be, an inspired revelation from the God of the universe; and if so, its information and its dictates are of infinite importance to the whole world of mankind. It puts each individual upon his several trial for eternity, by a divinely prescribed mode of faith, and a consequent course of action. But if not true, it leaves man in a darkness more dismal than the grave. His origin and his final destination are alike involved in a cloud which man, without the Bible, has never been able to dissipate. For peace amidst the evils of his state he is driven to his own resources; for hope he has no rational foundation left; on moral questions no appeal can be reasonably made to the higher principles of human action—for no tribunal is found to distribute adequate rewards and punishments; no judge is known who has power to carry retributions beyond the life that now is! With this question unsettled, and with the strongest probabilities against him, can any man safely neglect to search the Holy Scriptures? Is it safe, is it agreeable to the common sense of mankind in earthly affairs, to treat a question of such fearful import with indifference? At the best, such a procedure is more unwise

* See the passage of the Jordan, the conquest of Canaan, the widow's son of Nain.

than the blind homage rendered by the heathen to the superstitions of their fathers.

(*To be continued.*)

SCEPTICISM CONVERTED INTO FAITH, BY THE NARRATIVE OF A MISSIONARY.

Translated for the Christian Advocate from the Evangelical Church Journal.

A clergyman now living, of the Catholick church; a theologian worthy of the name, because he is taught of God; a man whose faithful labours are known, and have been blessed and received with gratitude by many amongst Christians of all denominations, was brought to a firm and settled persuasion of the truth of the Christian faith and the divinity of the Holy Scriptures, by an account a missionary gave of his journey.

In his younger years, he had departed from the simplicity of faith in the word and truth of God, either through the depravity of his own heart, or in consequence of doubts presented to his mind from other causes. In a word, he had embraced erroneous sentiments, and fallen into unbelief. "Can it be (so he thought) that what the evangelists relate concerning Jesus Christ be really true? Or if the accounts they give be true in the main, have they not in many respects adorned, embellished, and thus altered them?"

These questions pursued him in the sanctuary, in the pulpit, and in the closet. As often as he attempted to bend his knees in secret prayer, doubts and unbelief intervened between God and his soul, till at length he could pray no more. He received no nourishment for his soul, in his attempts to approach to a throne of grace; and his poor fainting and drooping heart, was no longer warmed by the beams of the Sun of righteousness. If once he was filled with love to God and the brethren, he now felt himself cold and lifeless, and his heart was filled with anxiety about being forsaken of God, and given over to himself.

The usual serenity of his countenance left him, and his aspect plainly indicated his inward state. He felt himself anxious, full of fear, poor and disconsolate, as respects futurity, and in regard to his ministerial calling.

In the mean time, he wrestled day and night, without intermission, to obtain light and certainty. But who could remove his doubts? Unhappy soul! If the word and truth of God cannot effect this, how can it be effected by the word of man.

The place where this young man resided, was, on a certain occasion, visited by an aged venerable missionary, who had preached the word of the cross for many years in India. Around this eminent missionary young and old flocked, to hear and see him. Our young man, full of doubts and grief, came among the rest to see the venerable father. His joyful and child-like countenance, his words so simple and credible, excited in the young sceptick love and confidence.

On a certain occasion, the subject of this narrative addressed the old Galilean, when alone—"Reverend father, (said he,) how happy you are, to carry a love in your heart which enables you to do and to suffer on account of it—that you *know*, and have something in which you may *confide* with certainty as *truth*, as eternal, divine truth. With me, alas! it is otherwise. For a few years past I have been tormented with bitter doubts, whether what the apostles relate of Christ be true; or if in the main it be true, whether they have not made some additions of their own—whether they have not adorned and embellished their account. And since I have entertained these doubts, I cannot love or pray any more. What shall I do to be delivered from these bitter doubts? what

shall I do that I may again obtain strength and confidence?—that I may exercise faith, and be able to pray and to love?"

The old gentleman exhorted the young man like a father, in a most kind and friendly manner, to persevere in prayer, and to wrestle with increased earnestness, although he might feel himself ever so miserable, and although he might be ever so much at a loss for words to express himself. God, he remarked, sometimes suffers the heart of man to be tossed to and fro by doubts and unbelief, that it may earnestly seek, and finally find an anchor, eternal and unmoveable, which cannot be shaken by any waves.

The old man also related how he had answered and refuted the doubts of some witty heathens, in regard to the truth of the gospel. But as is often the case with old people, who are fond of talking, he imperceptibly began to relate the remarkable experience and adventures of his journey, both on water and land, among Christians and heathens; and he did this in such a pleasant and interesting manner, and so very minutely, with a mixture both of joy and grief, that the young man seemed as if he was present, and witnessing all that he heard; and for a few moments he forgot—as indeed the old man himself had really forgotten—how and in what way he was led to this narration. All at once, however, as if necessarily called away, he broke off, dismissed the young man affectionately, and invited him to visit him again at a certain hour.

The young man accordingly appeared at the appointed time. "Now," said the old father, very kindly, "I have related to you in our last interview, nothing but adventures and occurrences arising from my own journey." "Your relations," replied the young man, "have been to me a source of joy, and have truly refreshed and edified me."

"But," says the old man, "do you believe that all I have said is the truth?" His young inquirer replied, "Your pious and serious countenance, and your luminous eye, do not indicate that you are capable of relating falsehood; I believe that all you have related is true."

"But have not I," asked the old man, "invented many things as adventures, and added them to my own experience? Have I not really magnified, embellished, and adorned the accounts I have given you?"

"Your words," said the young man, "are so simple and artless, and so entirely credible, that I do not believe you have added any thing of your own; I do not think you have made any additions or embellishments, but that you have related every thing faithfully, and just as it happened."

"And now then, my son," said the reverend father, "you believe me, who am a poor, sinful, and erring man; you believe and confide in all I have related; but the disciples of our Lord, who saw him, who heard him, who handled him, who were filled and led by his own Spirit—a Spirit who put the words into their mouths; men who were so unaffected, and so faithful, and so every way credible in what they say—these men you will not believe."

There was such a power accompanying these words of the old man, that our youth felt himself relieved at once from all the doubts and anxious thoughts that troubled him. The tears now trickled down his cheeks; and filled with pungent sorrow for his incredulity, he returned home, repaired to his closet, fell upon his knees, yea upon his face, and acknowledged himself before God as a poor, erring, disobedient sinner. In this manner he found forgiveness in Christ; and having obtained pardon, peace, joy, and ardent love, he became, as an author, as a publick teacher, and by his exemplary life, a blessing to many thousands.

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from p.* 305.)

Manchester, England,
May 28th, 1828.

Last evening, when our post chaise drove up to the door of the Hotel, where we are now staying, it was amusing to see the bustle into which our little party threw the whole establishment. There was such a ringing of bells, and calling of servants, that I really began to think myself of more importance than usual. The Hotel stands at the corner of the two principal streets, facing in front an open space belonging to the Public Infirmary, ornamented with shrubbery and an artificial pond of water. A description of this Hotel, and its management, will give you a good idea of all similar houses of entertainment in England. All the apartments are clean, and furnished in a neat and tasty manner. There is always one room, which is common to every traveller. When you first arrive, the principal waiter of the establishment assists you in getting from the carriage, by holding up his *arm* for a support—a man they call *Boots* then takes charge of your luggage, and a well dressed chambermaid shows you to your room. These three servants, though you have many others to wait upon you, are the only ones who require of you a fee upon leaving the house—and as this fee is not arbitrary, I always summed it up in my account, when paying the other charges to the *head waiter;* for as the landlord seldom makes his appearance, this important personage receives the payment of all bills, issues all orders, and seems to have the entire control of the house. This custom of the guest paying the wages of the servants, insures to the traveller the utmost civility and attention. No fixed hours are observed for meals—you may breakfast, dine, and sup at any time you choose, in the common room, or alone, if you prefer it. If you simply ask for breakfast, you will get nothing but *tea*, which you are obliged to *make*, and pour out for yourself, with a small slice of toast, a hot muffin or roll, and a little piece of butter, which is literally *fresh*, having scarcely any salt in its composition. Such frugal breakfasts were not congenial with my habits, and I commonly added a beefsteak, or two or three eggs, to the muffins and toast. To eat any thing in the morning, or to have a keen appetite, is here considered quite ungenteel; but at dinner you may gormandize as much as you please, and be the finished gentleman. Dinner of course is the principal meal, and you may select from a very ample bill of fare any articles you choose. A separate charge is made for every dish, and hence a dinner may cost you three or four shillings, or almost as many guineas. Tea in the evening is but little thought of here, but to me you know it is indispensable.

Manchester, though quite a large place, the second in population in England, contains but little, except its cotton and woollen manufactures, to interest the stranger; and as the annual races commenced this day, we could do nothing with them, as the artizans were all keeping holyday. I went therefore for the first time to a race course, and in two or three hours found myself heartily sick and tired of the business. The *mob* was very much the same as would probably have been collected, on a similar occasion, in the neighbourhood of Philadelphia—the multitude of beggars, the blind, the lame, the deformed, and the maimed, constituted the principal difference. The sports of the turf in this country

may be called a *noble* employment, for they are specially patronized by the king and the nobility. Some of the horses of Lord Grosvenor were to run to-day, and they were to be opposed by those of a popular commoner, who has amassed an immense estate by the woollen trade. The populace appeared wonderfully excited on this occasion, and nothing could exceed their noisy exultation, to find that his Lordship's horse was beaten at every *heat*, by that of the commoner. I understood that the Earl reared his coursers only in compliance with the fashion—that he never sees them, and that the whole management of these affairs is left entirely to his grooms.

The *shows* or sights, exhibited on the race ground, were, many of them, silly and childish in the extreme—there were giants and dwarfs, and Punch and Judy, and Scaramouch, and what not. But these were nothing to the gross buffoonery, and indecent dancing, of a set of shameless creatures, in the form of human and accountable beings. I saw also here, a pugilistick combat, or a *set-to*, between an American negro, and a Yorkshireman, in which the Yorkshire bully was *finished*. I turned away in disgust from all these scenes, and left Lord Grosvenor's filley, and the commoner's horse, to win or lose the next silver cup and golden purse, as they might. While sauntering homewards, I thought, are these the amusements with which the labouring poor recreate themselves? is this the manner in which the race of horses is to be improved, at the expense of the race of man?

In the evening I went to see Mr. John Dalton, the principal object of my visit to this place, a chemist whose name will be as long and as extensively known as his favourite science itself. He is quite an active old man, small in stature, of plain appearance, and easy manners. I found him busily employed, in terminating some experiments on the relative proportions of the ingredients of atmospheric air. When I handed him my letter of introduction, he was absorbed in a long arithmetical calculation on this subject, and he begged of me a few minutes to finish his operation. We afterwards conversed on his ingenious theory, respecting the combination of the ultimate particles of matter. Like most persons who have originated a course of inquiry, he was exceedingly tenacious of his own opinions; and he fully believes that every other chemist, who has modified or altered in any way his *atomic theory*, has done it for the worse. I asked him if he did not intend to favour the world with something more on chemistry? he replied, that he hoped before long to publish a third part to his treatise on that subject, and that then his labours in the science would be at an end. I have always had a strong desire to see the great men of Europe—philosophers whose works I had frequently studied—and to indulge this propensity was the principal motive which carried me from home. Some how or other, I thought that the great men of Europe were different from those of America. The transition from an author's writings to his conversation and his presence, often spoils many a high wrought sketch which the fancy has drawn. Mr. D. treated me with the greatest civility—he invited me to sup and breakfast with him, and was otherwise very attentive. I left him, with a promise to call after breakfast next morning.

29th.—At an early hour I hastened to pay my visit to Mr. Dalton, and passed some time in his little laboratory, which occupies one of the rooms of the Literary and Philosophical Society of Manchester. We examined the instruments and the rooms of the society

together. A good half length portrait of Mr. D. is at one end of the room in which the society meets, and of which he is the president. On the opposite wall is the portrait of Mr. Henry, father of the present Dr. Henry, author of the chemistry so long used in America, as a text book in our colleges. He is highly respected by all the inhabitants of this town. I regretted to learn from Mr. Dalton that Dr. Henry was probably away from home. I was much gratified in examining the rooms and the furniture of this society. Several volumes of its transactions I had perused long ago, and though there are many erroneous views in the metaphysical discussions contained in them, yet they are enriched with many interesting and important papers. It is pleasing to find in this place, where the greater part of the population are absorbed in the acquisition of money, a very considerable taste for science, and a disposition to cultivate those pursuits, which expand, liberalize, and polish the mind. There is a large old church at Manchester, which is worthy of notice—it contains a number of mouldering tombs of the ancient nobility, and is ornamented with rude carvings and statues. The news room is a commodious well furnished establishment. I examined very cursorily some of the cotton and woollen factories, for which this place is so celebrated; but I was neither surprised, nor very much gratified by the inspection, for I had already seen, in several parts of my own country, many of the processes on quite as extensive a scale. I was before familiar with the incessant din of revolving wheels, the buzz of a thousand whirling spools, and the harsh sound of countless shuttles. There are, however, many important processes in the manufacture of stuffs, and much intricate machinery to effect them, which are peculiar to this place; but to attempt to describe them, would for me "be impossible, if it were endeavoured, and would be foolish, if it were possible." The wonderful mechanical genius of Sir Richard Arkwright is here every where displayed, and he is one of the few geniuses, who, from want and obscurity, rose to fame and fortune. The moral evils which extensive manufacturing establishments always bring along with them, are proverbial; and from the little I saw of Manchester, I have no doubt that her vast manufactories, though they have contributed much to her population, wealth, and importance, add nothing to the hospitality, virtue, or piety of her inhabitants.

We left Manchester in the stage coach, the outside seats of which are the best in every respect for the stranger, except in case of rain, which *by the way* is not much to be regarded, while travelling in this country. The inside is very confined, and your view is always limited to a very small portion of the country—for night travelling, however, the inside is certainly to be preferred. An English stage coach is very much like the best of those now used in the United States, except a kind of frame work attached to the body of the coach behind, in which the outside passengers commonly sit. There is also a seat on the box with the driver, and a bench fastened to the front, immediately behind the driver, which will accommodate three passengers—these front seats are the best. No person rides absolutely on the top, as I had heard —this is reserved for the luggage. Many of the common coaches, and all of those which carry the mail, are protected by a guard, who rides behind, is armed, and is dressed in a red coat, which is the king's livery. He has the direction of the coachman, who never leaves the box—regulates the hours of departure and stopping, for

which he is accountable to the proprietors, and assists the passengers in all their little concerns. For every stage of 9 or 10 miles, both he and the coachman receive a small fee, which is said to be gratuitous—but it is always demanded, if the payment of it should be neglected. I have found the company in an English stage coach, vastly more communicative and agreeable than it is in America—a circumstance directly the reverse of what I had been led to expect.

Our journey for this day was to Leeds—the whole road was delightful. For many miles out of Manchester it passed through a continuous village; the country then becomes hilly, and the inhabitants clustered together into small neat towns; the soil being generally possessed by rich landholders. The hedges were peculiarly beautiful, being interspersed with pink, white, and orange flowers, of rich fragrance—the birds were numerous, tame, and quite noisy. I could not distinguish a single note in their warblings, similar to our birds in America—both the birds and the insects are as much strangers to me here as the people. When the road passed over the hills, the prospect was perfectly novel—the little farms cut up into small patches, by the hedge-rows and stone fencing, looked exactly like a dissected map. The high grounds are cultivated to the very summits of the hills. Here and there snug stone cottages, surrounded with deep green shrubbery, enlivened, beautified, and gave variety to the landscape. It is the moral feeling, connected with these little home scenes of rural repose and sheltered quiet, which renders such prospects so delightful. Irving's remarks on English scenery are precisely applicable to this part of the country. "Every antique farm house, and moss grown cottage, is a picture—and as the roads are continually winding, and the view shut in by groves and hedges, the eye is delighted by a continual succession of small landscapes of captivating loveliness. Every thing seems to be the growth of ages of regular and peaceful existence. The old church of remote architecture, with its low massive portal, its gothic tower, its windows rich with tracery and painted glass, in scrupulous preservation; its stately monuments of warriors and worthies of the olden time, ancestors of the present lords of the soil; its tombstones, recording successive generations of sturdy yeomanry, whose progeny still plough the same fields, and kneel at the same altar—the parsonage, a quaint irregular pile, partly antiquated, but repaired and altered in the tastes of various ages and occupants—the stile and footpath leading from the churchyard across pleasant fields, and along shady hedge rows, according to an immemorial right of way—the neighbouring village—the antique family mansion, standing apart in some little rural domain—All these common features of English landscape evince a calm and settled security, an hereditary transmission of home-bred virtues and local attachments, that speak deeply and touchingly for the moral character of the nation." The common people of Yorkshire speak a very coarse dialect of the English tongue. We could not understand one-half of what our coachman said in answer to our inquiries, and when he drove up to an inn, and conversed with the hostler or bar-maid, they were utterly unintelligible. We arrived at Leeds a little before sundown.

Leeds is a place of great antiquity, and is now, in consequence of its woollen manufactures, one of the most thriving and active places in the kingdom. The tall and numerous chimneys made of earthenware, and spouting out fire and smoke from the workshops, are

quite striking as you approach them. A small stream of water, called here the river Aire, runs through the town.

Leeds is a desperately dirty, smoky place, and will not detain the traveller long, except he should be desirous of viewing the numerous manufactories. I went through what is called the Central Market, which is a kind of bazaar for the sale of all kinds of goods, besides meats and vegetables: it is a fine stone structure, *more* than two stories high. The General Infirmary was interesting to me, as the scene of the labours of the venerable, amiable, eminent and pious surgeon, William Hey, Esquire, whose interesting memoirs by Pearson, I had read just before leaving home. One of his maxims I hope never to forget: "I would spare no pains to qualify myself for that state of life to which the providence of God has called me, and then trust Him with the success of my endeavours."—In the neighbourhood of this town there is a fine old ruin, called Kirkstall Abbey, but our time would not permit us to examine it. Not finding any thing further to excite our curiosity here, we took a *post chaise* for York, where we arrived about 11 o'clock, after passing over pretty much the same sort of country as that between Manchester and Leeds. Tadcaster, which is a few miles from York, is an old town, and contains some curious buildings.

30th.—We were all anxious to visit the wonders of this place; but being informed that there would be a review of about 800 cavalry at a short distance from the town, at which some of the nobility and gentry were to be present, we spent about two hours in witnessing the affair. We saw what would be called a fine troop of horse, and some fine ladies and gentlemen in coaches and barouches; but it was altogether so much like American shows of a similar nature, and so altogether out of my taste, that I determined not to waste any more of my time in such nonsense. This review was at the York race ground, an extensive plain, said to be the most convenient for equestrian sports of any in England. Near the goal, a large building is erected, for the nobility and gentry to view the races.

On returning from the review, we passed through Mickle Gate, the finest gate in my opinion, in the wall which surrounds York. It is a very old structure of course, indeed it is supposed by many to be of Roman origin: it is now in an almost perfect state of preservation. There is a fine coat of arms in stone over the centre of it. The arch ways form the bases of a number of Gothic turrets. We ascended by a flight of steps to the top of the wall, and walked a little distance on it. The whole of this scene was to me enchanting, and brought back to my mind the days when I used to misspend my time in reading of "warders, dungeon keeps, and loop-holes," in some favourite romance. The head of Richard, Duke of York, killed in 1460, was placed on a pole over Mickle Gate. It would be a long task to mention even a few particulars concerning the reliques of ancient times, which we examined in the venerable town of York. The cathedral, or minster, is that which deservedly excites the greatest attention: the lover of the sublime in architecture, or of that which is venerable for antiquity, may here be gratified to satiety. It is a vast structure in the form of a cross, the longest arm of which is 525 feet, and the highest part on the inside is more than 200. It is impossible for me to convey in a letter, any correct account of this wonder of the world. I cannot, however, leave this building without attempting to give you some idea of its interior. Suppose yourself in an immense hall, more than 500 feet long, 100 feet broad,

and in some places 100, and in others more than 200 feet high—imagine yourself under wide and lofty arches, supported by columns of small pillars springing from a common base, and which, from their number and extent, appear to diminish in magnitude in the long perspective—now conceive the whole to be ornamented with an infinite variety of sculpture—of flowers and foliage and tracery—then fancy vast windows of coloured glass, representing rich embroidery or needle work, armorial bearings, and the figures of departed worthies, shedding over every object a rich and solemn light. The eastern window, which forms the termination of the choir, is unrivalled in the world for magnitude and beauty. Sir Walter Scott describes this window, and the effect of moonlight upon it, in the following lines:—

The moon on the east oriel shone
Through slender shafts of shapely stone
By foliage tracery combined;
Thou wouldst have thought some fairy's hand
'Twixt poplars straight, the osier wand
In many a freakish knot had twined;
Then formed a spell, when the work was done,
And changed the willow wreaths to stone.
The silver light so pale and faint
Showed many a prophet—many a saint,
Whose image on the glass was dyed.*

Among the curiosities of the cathedral shown to strangers, is a large ivory horn, made of an elephant's tusk, presented by Prince Ulphus, in 1036, as an earnest of an immense landed estate to the church—this horn I had the pleasure of sounding. I sat also in an old chair in which a number of the kings of former ages were crowned, and examined with much interest the "grace cup" of archbishop Scrope, from which, if any one drank, he had the sins of 40 days pardoned. The ancient and modern monuments are numerous, and in all parts of the cathedral are fine specimens of the sculpture of their several periods. The shrine of Bowet is magnificent indeed. On the tomb of one of the archbishops I remarked with interest, the originals, in stone, of Faith, Hope, and Charity—the copies of which have so long ornamented the walls of my distant home, and which have so often delighted my youthful gaze. By a flight of 273 steps, I ascended to the top of one of the towers of the church, and enjoyed, as did king Charles the First, nearly two hundred years ago, a fine prospect of the surrounding country. But I must hasten from this fascinating place—not before saying, however, that I witnessed the celebration of divine service in the choir. The deep tones of a fine organ, and the chaunting of a number of boys in white robes, who attended the officiating priest, were in perfect harmony with the feelings which had been already excited.

The ruins of St. Mary's Abbey, on the banks of the river Ouse, which I next visited, are immense. From what remains, I have no doubt that the abbey was far more magnificent than the cathedral now is. In the language of Byron,

Each ivied arch and pillar lone
Pleads haughtily for glories gone.

On viewing these relicks, and others in the neighbourhood, I was on the point of exclaiming aloud, Alas! how much more will superstition do in support of her cause, than even true piety.

The last object of curiosity which I examined in this place, was Clifford's Tower or Keep. It is on a high artificial mound, and was built

* A few months after my visit to York, the Minster received considerable damage from fire. The splendid roof of the choir, the rich and antique carving in wood of the interior, and the grand organ, were destroyed. The east window, the screen, most of the *curiosities*, and all the other parts of the church, were preserved. Excepting the old carving in wood, most of the damage I suppose may readily be repaired. The Minster has suffered several times before by fire; the last occurrence of this kind was about 700 years ago.

by William the Conqueror—it is circular, and its mouldering walls,

With tufted moss and ivy rudely hung,

present a very beautiful ruin. The inhabitants of York think very highly of this venerable relick of Norman architecture.

(To be continued.)

FOR THE CHRISTIAN ADVOCATE.

ON INTEMPERANCE.

(*Continued from p.* 308.)

In order to make a fair estimate of the subject, let us investigate—

1. THE EVILS arising from the use of ardent spirits.

In regard to the statistics of intemperance, perfect accuracy is not to be attained. But we have certain data which enable us to approximate the truth in our calculations; and that we may not darken a picture sufficiently gloomy, let us select the more moderate estimates. It is estimated, that *sixty millions of gallons of ardent spirits* are consumed annually in the United States; and the number of intemperate persons, including the three degrees of comparison, is rated at *four hundred thousand.** Under the general head of evils, we may enumerate the following particulars:—

The expense. In the town of Lyme (N. H.) it was ascertained, on accurate examination, that the money expended for ardent spirits was more than sufficient to pay all their taxes, and to support all their charitable institutions and churches of every denomination. In the year 1828, the quantity of ardent spirits consumed in Jamaica, (L. I.) was 14,000 gallons, and at an expense of about $7000. This town supports 8 district schools, 2 academies, 1 alms-house, and 3 ministers of the gospel, at an expense of $5320, being $1680 less than is expended on ardent spirits. Nor is this all. It will appear presently, that at least one-half the expenses of our almshouses is incurred for the support of those who have been reduced to beggary by intemperance. If we subtract this sum from the $5320, and add it to the $7000, the result will be about as follows:—The money expended on ardent spirits is *twofold* that which is contributed towards the support of all the literary, charitable, and religious institutions of a publick sort!

Not less than *thirty millions of dollars* are expended annually in the United States, on this single article. This sum is nearly three times as great as is necessary for the support of the whole United States government, and perhaps one hundred times as great as is expended on all the missionary operations of our country. Yet infidels and drunkards are apprehensive that these benevolent operations will beggar the nation; nor can they divine any other reason for the pecuniary difficulties society is now contending against!

We have adverted to the *direct* expenditure; but this is a small part of the actual expense incurred.

A committee on pauperism in Philadelphia, in the year 1817, report "that at least seven cases in every ten, result from the use of ardent spirits." The annual expenditure of the Alms-house in Philadelphia, considerably exceeds one hundred thousand dollars. If we credit the report of the committee alluded to, it will appear, that this city is mulcted annually in the sum of $70,000, or more, for the support of drunkards, apart from other expenses of a publick sort incurred

* During the year 1828, the number of licenses to sell ardent spirits by the dram, in the city of New York, was *three thousand two hundred and sixty-five!* (N. Y. Obs. of March 20th, 1829, taken from the publick offices.)

for intemperance, to be yet noticed.*

An accurate report made in the city of Charleston, (S. C.) in the year 1820, will serve as a specimen of the *indirect expenditures* incurred on behalf of drunkards, and of such as ought to be supported by drunkards. During the year alluded to, the expenses of the Orphan Asylum, in that city, were $22,000; the expenses of the Almshouse $24,000; and those of the Marine Hospital, $6000. Of the orphans, two-thirds had been reduced to beggary through the intemperance of their parents, equal $14,666. Of the paupers, three-fourths were so from intemperance, equal $18,000: and of the inmates of the Marine Hospital, two-thirds were brought thither by intemperance, equal $4000: In all, $36,666. And this is the fine levied annually on the industrious and sober population of that city, for the maintenance of vagabonds, drunkards, and their children!

* During the year 1828, the number of licenses for taverns, in the City and Liberties of Philadelphia, was 1239, viz.:—

In the City, 543, of which 356 have no accommodation for travellers.

In the Northern Liberties,	188	125
In Penn Township,	86	56
In Kensington,	115	88
In Southwark,	307!	247!

The number of licenses granted, and the quantity of ardent spirits consumed, in these districts respectively, is a complete *kakiometer*—an accurate index of the vice and poverty in each. In Southwark, the licenses were to the inhabitants above 18 years of age, in the proportion of 1 to 39. In the year ending May, 1828, the number of paupers in the Almshouse, from that district, was, to all the inhabitants exceeding 18 years of age, in the proportion of 1 to 17! The sum paid for a license is $25. If we estimate the support of a pauper at the same sum, the loss and gain, in a pecuniary point of view, will be as follows. For every 39 inhabitants, exceeding 18 years of age, the State gains $25, and the city loses $25 for every 17 inhabitants of the same. The loss more than doubles the gain, and yet these licenses are granted in order to raise a revenue!

It will also appear, presently, that a large portion of the expenditure incurred in the prosecution of criminals, is fairly to be ascribed to intemperance. May the drunkard levy a tax on me for his own support and that of his starvelings! Or has he ground of complaint, because I prefer giving $10 to preach to every creature that gospel which teaches us "to live soberly, righteously, and godly, in this present evil world," rather than one cent to gratify his worse than beastly propensity?

The reader's attention has been pointed to the indirect expense incurred by the *community*. But this falls very far short of the same kind of expense, incurred by the intemperate man *himself*. The direct expense of the drunkard is that incurred for the purchase of ardent spirits, and which, if avoided, would save his family from pinching poverty. Of the indirect expense he incurs, some estimate may be formed from the following summary:—

1. Time squandered, which ought to have been employed in a useful and lucrative manner, =

2. Foolish and ruinous bargains made, =

3. Receipts, important documents, &c., lost or mislaid, =

4. Physician's bills, extra, for the cure of wounds, inflamed eyes, cognate diseases, &c., =

5. Fines incurred for insults, broken furniture, assaults and battery, &c. &c., =

Item No. 4 would be very heavy, except that the physician ordinarily is the loser, the drunkard having nothing wherewith to meet any debts, except those of *honour*, i. e. drunken debts, which are on a par with gambling debts. I knew one instance, in high life, where item No. 5 amounted to several hundred dollars for each riot: the riots occurred, perhaps, monthly. In a few years, an estate worth perhaps $200,000 was entirely squandered.

Sum total of these indirect expenses equal to the estate of the drunkard, together with a loss to all creditors, of 99 cents on every dollar! However ample the patrimony inherited by an intemperate man, the bequest to his children is the infamy of a drunken father's character, and the curse of a drunken father's example.

The physical evils arising from the use of ardent spirits, include the effects produced on the mind and on the body.

The scintillations of genius we sometimes witness from intemperate persons, fearfully subtract from the luminous source which emits them. We are reminded of the lightning's momentary and fitful flash, which but renders the surrounding darkness visible.—The intellect of the drunkard is soon besotted and crippled in its functions; insanity supervenes, and the light of the mind expires in its socket.

The bodily disasters attendant on intemperance are numberless. According to a late report of the Medical Society of New Haven, it occasions at least one in twenty, of all the deaths among persons of twenty years old and upwards, which occur in that city—a city distinguished for morality and sobriety.

Not less than *thirty thousand* persons die annually in the United States from the use of ardent spirits! What would be our consternation if successive earthquakes should swallow up thirty thousand of our citizens in one year! Or if a foreign foe should massacre this number! We are horror-stricken when we read of idolatrous processions, in which hundreds of victims are immolated to a merciless superstition—Men ground beneath the wheels of Juggernaut! Women consumed on the funeral pile! Infants forced into the watery element, or exposed, helpless and screaming, before the devouring crocodile! Yet whether we take into account the number of victims, or the manner of immolation, intemperance is the more destructive evil. Idolatry immolates its thousands, intemperance its tens of thousands; idolatry immolates them speedily, the cruelties of intemperance are practised for days, and months, and years, in succession: the victim of idolatry is instigated by a sense of honour, by the urgent entreaties of friends, and the misguided hope of immortality; the drunkard immolates himself, in spite of reputation, of friends, and of heavenly bliss.

In the preceding list of victims, are not included those who die *indirectly* from intemperance, and yet these form the most numerous class. How many commit suicide! Or die from accidents occasioned by intemperance! Or take away the lives of others in their riots, and in turn forfeit their own, as a penalty to violated law! Disasters and diseases of every description, take their station as "body-guards" around the destructive Moloch, and whom intemperance assails, these faithful attendants, sooner or later, seldom fail to despatch.

"Ardent spirits induce severe dyspepsia, obstructed and hardened liver, dropsy, and *more than half of all our chronical diseases.*" (Dr. Paris.) "In moderate doses they impart an unnatural excitement; in excessive draughts, they suddenly extinguish life—thus resembling in their effects a number of deleterious vegetable substances, such as stramonium, hemlock, the prussick acid, and opium, which we label as poisons, and place beyond the reach of the imprudent and the ignorant." (Dr. Drake.) For details on this head, we must refer the reader to such essays of medical men, as treat the subject scientifically. Stomachick diseases, hepatick, pulmonary, dropsical, opthalmick, scorbutick, nervous, epileptick, apoplectick, &c.—all, not

unfrequently, are occasioned by the use of ardent spirits. "It generates a *bad habit* of body, which renders the individual liable to violent attacks of disease from slight accidents, and causes various disorders to terminate fatally, which might otherwise be cured. The greater mortality of their diseases is particularly observable in young men, of which I might relate several melancholy examples."* The aggregate of deaths occasioned directly and indirectly by the use of ardent spirits, is probably greater than that arising from the combined influence of wars and famines, pestilences and earthquakes!

The *domestick* concomitants of intemperance are of yet more frightful aspect. "Houses without windows, gardens without fences, fields without tillage, barns without roofs, children without clothing, principles, morals, or manners"—Parents whose locks are like the fleecy snow, deprived of their only earthly solace; the staff on which they meant to support their tottering steps serving but to pierce their hands! Behold the *dis*united head of the family—A husband, noisy, swaggering, profane, obscene; a wife pale and mute, too sorrowful to weep, despairing! Her hard-earned pittance laid aside to cover her nakedness, and that of her children, has been stolen by her ——! and consumed upon his lust! Her ragged and starving children are in vain importunate for bread! How changed from the sprightly and blooming form which once shared a tender father's fireside! She was allured away by the man of her affections, who pledged himself in the most solemn manner to cherish her as his own soul—now she is a stranger to every social enjoyment, chilled by neglect and poverty, and not unfrequently, perhaps, assailed by curses and threats and blows! Yet this man, who sets before society such an example, who taxes the community for his own support and the support of his children, who brings down the grey hairs of his parents with sorrow to the grave, who breaks his solemnly plighted faith, and causes his partner's heart to bleed at every pore—*This* man thanks his Maker that he harms no one but himself.

The domestick evils inflicted by intemperance are in part unintentional. They arise necessarily out of the moral malady their subject labours under. He has no positive design to beggar his wife, or to starve his babes—perhaps he labours earnestly in his sober moments to ward off so dire a result: but intemperance adds to his expenditures, and subtracts from his days of profitable employment. It places himself and family between an "upper and nether millstone," which grind them to powder. The death of the drunkard "spreads a solemn gratification through society, and the members of his own family can scarcely conceal from themselves, and from each other, how much they are relieved."

(*To be concluded in our next.*)

* A Discourse on Intemperance, delivered at Cincinnati, March 1st, 1828, before the Agricultural Society of Hamilton County, by Daniel Drake, M.D., Professor in the Medical School at Cincinnati—This pamphlet merits a careful perusal.

FOR THE CHRISTIAN ADVOCATE.

A SKECTH OF THE LIFE OF CYPRIAN, BISHOP OF CARTHAGE.

Of the early life of Cyprian we have scarcely any information, except that he was by birth an African, and by profession an orator. Lactantius and Augustine both speak of his fame as a teacher of eloquence. Before his conversion to Christianity, he was known by the names of Cyprian and Taschius; but being convinced of the truths of the Christian religion, by the instrumentality of Cæcilius, a Pres-

byter of Carthage, he assumed his name for the remainder of his life. The baptism of Cyprian is supposed to have taken place about the year 246 of the Christian era. While he was a catechumen, he manifested the sincerity of his profession, by giving to the poor the greater part of a large estate. Not long after this, he addressed a letter to Donatus, which is still extant, and which abounds more than his later works in the decorations of oratory.

About the close of the succeeding year, he was made a presbyter, and within a period unusually short, was called to the Episcopal chair of Carthage. It is remarkable, that we hear nothing of his having passed through the degree of Deacon, either in the memoir left by Pontius, or in any of his own works. It is equally remarkable, that we hear no one named as his predecessor; which the Bishop of Chester is constrained to acknowledge, although, by an unwarrantable conjecture, he fixes upon Donatus as the person. Whatever may have been the extent of his episcopal powers, he undoubtedly received the office, notwithstanding the opposition of five co-presbyters.

From the time of his accession to office, he seems to have proposed it to himself as an inviolable rule, to take no measure without the counsel of the clergy, and the consent of the people. This is a fact too important to be omitted, or to be stated without authority. In a letter written during his retreat from persecution, he thus expresses his opinion: "As to the point concerning which my co-presbyters, Donatus, Fortunatus, Novatus and Gordius have written, I can of myself say nothing; since from the commencement of my episcopate, it has been my determination to do nothing without your counsel, and without the consent of the people." It was during the year in which he was constituted Bishop, that he wrote his book "De Habitu Virginum."—[Concerning the dress of Virgins.]

In the year 249 commenced the grievous persecution under the emperor Decius, commonly known by the name of the Seventh Persecution. Cyprian being a prominent character, was selected as a signal example; but deeming it more conducive to the interests of the church to save his life, than to commit himself to the hands of persecutors, he retreated from the rising storm. On this occasion, as on many others, he declared that he had been directed by a heavenly vision to the course which he pursued. This seems, indeed, in every case, his "ultima ratio," his standing argument. He appears to have been favoured, in every difficult question, with some divine intimation of this nature. Cyprian found it necessary, in more than one instance, to enter upon a formal justification of his conduct, even when what he did appears plainly to have been a measure of prudence and duty.

During his retreat, he was by no means unmindful of the interests of the church. By frequent letters, he exhorted his brethren to remember the duties incumbent on them, and to be faithful unto death. It was at this time the more necessary to stimulate the courage of believers, as many were induced by the severity of their torments, to relinquish their Christian profession, and to sacrifice to idols. Those who yielded to their persecutors were known by the name of *Lapsi*, [the lapsed or fallen] in opposition to the firm and resolute, who were called *Stantes* [the standing or stable]. Such as burnt incense, in token of symbolizing with the heathen, were styled *Thurificati*, [incense offerers,] and those who received instruments of writing from heathen authorities, for their protection, were the *Libellatici** [protected petitioners]. Those who boldly pro-

* *Libellatici*—Those Christians, who, that they might not be forced to idol wor-

fessed their faith, even at the risk of their lives, were universally denominated Confessors. It was in the year 250, during this voluntary exile, that four of the presbyters, whose names are mentioned above, requested his opinion upon the question—whether the Lapsed should be received again into the bosom of the church, even upon their repentance? This is deserving of notice, since it is the first mention of a question, which afterwards rent the Christian church.* This was likewise the question which he felt himself incompetent to answer, without an appeal to the body of the church, *laity* as well as clergy. On another occasion he says, in terms even stronger, that he deemed it necessary to consult, not only with the clergy, but with the people at large, "cum universâ plebe."† [With the whole congregation.]

This was a season of great commotion in the church. The question had arisen whether the Lapsed were not to be forever excluded. Upon this subject, the people, in the violence of their opposition, were running to extremes. Novatus, a presbyter of Carthage, who had gone to Rome, maintained that the Lapsed were upon no conditions to be received into the bosom of the church. Felicissimus and his faction held, on the contrary, that they were to be received, without even waiting for their penitence. Cyprian became offensive to both parties, by maintaining the moderate and correct opinion, that after well attested penitence, the Lapsed might be admitted anew to the privileges of the church. In this opinion he was upheld by the decision of the Synod of Carthage, which was held in the year 251.

In this notable controversy, the parties seemed to be inflamed to the highest degree of fiery zeal, so that scarcely any other subject engaged the attention of the Christian church. In the year 252, however, the wrath of conflicting churchmen was checked by a desolating plague. The whole of the Mediterranean countries, were visited with the scourges of famine and pestilence. The malady had originated in Arabia, whence, in a most destructive manner, it pervaded Egypt and other parts of Africa. To arm Christians against the fear of death, and to promote among them submission to the will of God, Cyprian composed his treatise *De Mortalitate.* [Concerning mortality.] It abounds in lively exhortation, and glowing descriptions of the heavenly state.

In the year 253 peace was restored to the Christian church, and in consequence of this, a synod was convened at Carthage, consisting of sixty-six bishops. Among other questions proposed for their consideration, we find one arising out of a complaint lodged against a certain Therapius, who had refused baptism to infants before the third day. From this it is most clear, that there was an entire unanimity as to the baptism of infants; and that the disputes were only respecting incidental circumstances.

Not long after this time, the treatise *De opere* et *Eleemosynis* [concerning labour and alms] was composed. It has been observed that primitive piety was in nothing more remarkable, than in the noble and enlarged spirit of charity manifested in their alms-giving. Cyprian's treatise is a synopsis of the Scriptural commands and motives on this subject.

About the year 255, the controversies in the African church rose to a great height. Novatus and his coadjutor Novatian, were excommunicated. Their doctrines were declared heretical, and their body of followers anti-christian. It now became a matter of dispute, whether persons received from their body should be rebaptized, or, in other

ship, gave up their names in petitions; *or, perhaps*, subscribed their names to pay a fine.—Ainsworth's Dictionary.

* Ep. 15. † Ep. 34.

words, whether the ordinances administered by them were valid. Cyprian warmly took part against the Novatians; and upon this subject, as one of vital importance, all his powers were concentrated. In the year 256, a council was held at Carthage, in which this question was very solemnly discussed, and by which the opinion of Cyprian was sustained.

The eighth persecution was in the ensuing year commenced by Valerian, and our good bishop was now summoned to appear before the Proconsul Paternus. It appears strange to us that his life should have been spared; yet his immediate punishment was nothing more than exile. He was banished to Curubis, a town of the province of Zeugitara, upon a peninsula of the Libyan sea, near Pentapolis. He was accompanied by his faithful deacon Pontius, from whose narrative we glean these facts. He appears to have departed with cheerfulness from his church and his home, to this dreary solitude. The remark of his companion is striking:—"This whole world is but one house to the Christian. Hence, although he be banished to some secluded and concealed place, still, mingling in the concerns of his God, he cannot be considered as in exile."* In this his place of confinement, he was not without new revelations of a miraculous kind. We shall not discuss the question whether these accounts are true, but shall give the narrative in the words of Pontius. "On the very day in which we entered upon our exile," says Cyprian, "there appeared to me, before I had fallen asleep, a youth far above the ordinary size of man, who conducted me to the prætorium, where I seemed to be brought before the tribunal of the Proconsul. He, upon beholding me, began immediately to write upon a tablet a sentence, the import of which I did not know, for he had proposed to me none of the usual interrogations. The youth, however, who stood behind him, seemed with great curiosity to read what he was writing. And because he was unable to declare it in words, he showed, by a significant gesture, what was inscribed upon the tablet. With his hand expanded, so as to represent a sword, he imitated the usual stroke of execution. I understood it as the sentence of my death." The account goes on to state, that he prayed for a reprieve of one day, which was accordingly granted. It was a prophetick day,—and in one year he suffered martyrdom. Towards the close of the year, Maximus, the Proconsul, ordered Cyprian to be brought from his exile, and gave him permission to remain in his gardens. This was no doubt for the purpose of a more convenient apprehension. The proconsular court was held at Utica, about forty miles from Carthage, and Cyprian was ordered to repair thither for trial. Upon hearing this, he retreated from the gardens into a concealment which had been prepared for him. This step was taken, not for the purpose of avoiding death, but that he might leave his dying testimony at Carthage, among his own people, rather than at Utica. From this retirement he wrote his last epistle to the presbyters, deacons, and people of Carthage. In the mean time, the Proconsul returned from Utica to Carthage, the capital of his province, and the metropolis of the African church. Cyprian now returned to the gardens, notwithstanding the importunities of many friends, who besought him to save himself. He was permitted, as was frequently the case, to hold a feast with his brethren, on the day before his death.

On the day of trial, being brought before the Proconsul, he was enabled to make a good profession of his faith before many witnesses. There

* "Christiano totus hic mundus una domus est. Unde licet in abditum et abstrusum locum fuerat relegatus; admixtus Dei sui rebus, exilium non potest computare."

is a conciseness and sublimity in the discourse of the martyr, which scarcely admit of a translation. We may preserve its meaning, but must lose its point and elegance. "The Proconsul said to Cyprian the Bishop, *Are you Taschius Cyprian?* Cyprian the Bishop answered, *I am.* The Proconsul said, *Hast thou not acted as High Priest to men of a sacrilegious mind?* Cyprian answered, *I!* The Proconsul said, *The most sacred Emperors have commanded you to do sacrifice.* Cyprian said, *I do it not.* Galerius Maximus said to him, *Consult your safety.* Cyprian answered, *Do what has been commanded you. In so just a cause, there needs no consultation.* Thus far the words that were spoken."*

The Proconsul, after consultation with his court, proceeded in the following words: "Thou hast been living with a sacrilegious mind; hast collected around thee many who have conspired in this nefarious course; and hast held thyself forth as an enemy to the Roman gods, and the sacred laws. The pious and most sacred princes, Valerian and Gallienus, have been unable to recall thee to their own ceremonial. Since, therefore, thou art detected as the head and standard-bearer in these most flagrant crimes, thou shalt serve as an example to those who have been associated with thee in wickedness. The law shall be sanctioned by thy blood." Sentence was then pronounced, *Taschium Cyprianum gladio animadverti placet.*—[Let Taschius Cyprian suffer death by the sword.] To which he replied, *Deo gratias.*—[Thanks to God.] He was beheaded in the sight of all the people, in the month of October, A. D. 258.

Thus died this eminent man, honouring, in his martyrdom, that Saviour whom he had delighted to serve in life. The charge of the Proconsul, that he was the leader and standard-bearer of the Christians, contains in it a eulogy well deserved. In all his writings, and in the whole history of his labours, he stands forth as the head and representative of the great body of African Christians. The church of Rome appealed to him on the most important questions, and the clergy of Europe as well as Africa, applied to him for his counsel. No single year of his life seems to have been free from controversy, and much of his voluminous writings is taken up in the discussion of contested points. Yet, in the midst of these labours, so detrimental to the warmth of true religion, we find him constantly inculcating the practice of true piety, stimulating the churches to love and good works, and striving for the purity and unity of the body of Christ. We cannot but regret, however, the frequent recurrence of expressions which seem to intimate a belief in the merit of good works, and an ignorance of the freeness and fulness of salvation by Christ. A minute observer might, perhaps, discover traces of a lordly spirit, and an assumption of too great authority. Yet the simplicity of primitive times had not yet been worn away; and these faults, if they did indeed exist, seem scarcely separable from the bold independence and uncompromising love of truth and order, which are so conspicuous in the character of this truly great man. In his style of writing we detect something of the meretricious glare of African oratory, yet often so ingenious and so polished, that we can scarcely condemn it. He was an indefatigable labourer in the vineyard

* Proconsul Cypriano Episcopo dixit, *Tu es Taschius Cyprianus?* Cyprianus Episcopus respondit, *Ego sum.* Proconsul dixit, *Tu Papam te sacrilegæ mentis hominibus præbuisti?* Cyprianus Episcopus respondit, *Ego.* Proconsul dixit, *Jusserunt te sacratissimi Imperatores cæremoniari.* Cyprianus Episcopus dixit, *Non facio.* Galerius Maximus ei, *Consule tibi.* Cyprianus Episcopus respondit, *Fac quod tibi præceptum est. In re tam justa nulla est consultatio.* Hactenus verba."

of his Lord, and spent his Christian life in striving for the salvation of men. S. L. R.

FOR THE CHRISTIAN ADVOCATE.

ON ORIGINAL SIN.

Philadelphia, July 25, 1829.

Mr. Editor,—Having read a good deal of some recent discussions on original sin, in which, as it seems to me, the old notions of Pelagius are brought forward in something of a new form, I was much struck this day, with a few paragraphs in Milner's Church History, which I hit upon while looking for something else. Having noticed the fact, that A. D. 253, a council of 66 bishops, with Cyprian at their head, had decided a question relative to infant baptism, the historian takes the opportunity to give his own views of that subject, and then adds the following remarks:—

"I could have wished that Christian people had never been vexed with a controversy so frivolous as this about baptism, and having, once for all, given my views and the reasons of them, I turn from the subject, and observe further, that there is in the extract of the letter before us,* a strong and clear testimony of the faith of the ancient church concerning original sin. One may safely reason in the same way as in the case just now considered, but the fulness of Scripture concerning so momentous a point precludes the necessity of traditional arguments. A lover of divine truth will be glad however to learn, that Christians in the middle of the third century did believe, without contradiction, *that men were born in sin and under the wrath of God through Adam's transgression, conceiving themselves as one with him, and involved with him in the consequences of his offence.* Modern self-conceit may say to this what it pleases; but thus thought ancient Christians in general, and the very best Christians too, with whom was the spirit of Christ in a powerful degree. The just consequence of such facts is not always attended to by those who are concerned in it. 'Yes, but reason should be attended to.' So I say; but what is right reason? To submit to the testimony of the Divine Word. This alone is sufficient and is above all; if men will not abide by this, it is not unreasonable to tell them, that their strained interpretations of Scripture are confuted by the sense of the primitive church, who had every opportunity of knowing the truth; that to deduce Scripture doctrines from what we should fancy to be reasonable, is not reason, but pride; that an argument drawn from settling the question, 'What did the ancient Christians think of these things?' deserves some attention; but that an argument drawn from our own fancies, what we think *ought* to be in Scripture, deserves none at all. It may be called the language of philosophy; nothing is more confused than the use of that term in our days; but it is not the language of one disposed *to hear the word of God and to do it.*" L. N.

EMBLEMS FROM NATURE.

See yon pale moon,
Hanging upon the skirt of that black cloud,
Which, in its slow majestic motion, soon
The lovely orb will shroud.

* A letter of Cyprian.

And see again, after a little space,
The cloud is o'er—
And shining clearer, brighter than before,
She glories in her race.

So have I seen the young, the good, the fair,
Rejoice in life,
Till disappointment, wo, and bitter care,
Remorse and pangs of mem'ry, ever rife,
Taught them to shun the strife.
But ne'er have I beheld
Those who have trusted in their father's God,
To sink beneath the load—
Sooner or later did their sufferings end;
The dark cloud was dispell'd,
And they more purely, brightly on did wend,
Than when their hearts with youthful joyance swell'd,
For they who trust in God can never want a friend.

A.

Let all our young readers mark and remember these lines.—EDIT.

Review.

In the following continuation of the review of Neologism, the writer of it for the *Archives du Christianisme*, has interposed his remarks, including them between brackets, in such a manner as to interrupt the quotation from Wegsheider's Theology, very unpleasantly. Yet we think the remarks just and important; and do not perceive how we can better dispose of them than to permit them to remain as he has placed them. The piece should be first read with an entire omission of what is contained in the brackets, and then reviewed in connexion with them. In the *Archives* the original Latin of Wegsheider is given at the bottom of the page. This we omit—*One* exhibition of his detestable infidelity is surely enough. We have examined the translation, and find that it faithfully conveys the sense of the original.

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GERMAN NEOLOGISM.

(*Continued from page* 312.)

But it may be asked, how, in spite of the energetick and imposing opposition of men of the greatest merit, the influence of Neologism extended itself, as it must be acknowledged that it did, over the majority of young ministers? how has it maintained a preponderancy in the republick of literature, and given such a tone to the most respectable journals, that every orthodox Christian has passed for a person of contracted spirit, in the rear of his age and of the present state of science; and that every learned man, every independent thinker, and above all, every professor of a university, who would remain loyal to the ancient faith, has, in order to brave the ridicule which he drew upon himself, needed a moral firmness and elevation of soul, which is too often found wanting in men the most distinguished for intelligence and mental power?

To this question a reply may be made in the words of St. Augustine, satisfactory to those who know the sad state of the human heart, and man's wretched weakness: "If Christians should be afraid of the railleries of pagans, they would be-

lieve nothing, not even the resurrection of Christ."* Here the repugnance of many modern German theologians to admit the very miracle cited by Augustine, presents itself spontaneously to our recollection. Ever since Dr. Paulus, in his celebrated commentary on the Gospels, called in question the reality of the death of Christ, and maintained his opinion in the second edition of his commentary, against the decisive observations of the physician, Dr. Gruner, the rationalists have more or less openly declared in favour of this new refinement of the gospel history. We shall presently see, how, respecting the principal events of the life of our Saviour, and the opinion which the enlightened interpreter of his biographers has elevated into a maxim of sound and philosophical criticism, a divine of the university of Halle expresses himself in a treatise of *Christian* theology, five editions of which published in a few years, and its adoption by many theological professors as a manual for students attending their lectures, prove its influence and popularity. I make choice of this example, because there are some persons disposed to soften a passage, taken from the same work,† as offering a profession of faith most conformable to the true Chris-

* Nec enim ipsum Christum quòd tertio die resurrexit crederemus, si fides Christianorum cachinnum metueret paganorum.

† This passage, read with attention, and compared with the whole tenor of the book of Dr. Wegsheider, makes Jesus simply a wise man, aided by divine Providence with special help; in whom, or by whom, the divine power, operating with wisdom, (the word of God, John i. 1, 14,) that is, in other terms, the providence of God, ("SIVE Providentia Dei") is reported (*traditur*) to have been manifested in a wonderful manner, (*mirum quantum*) and who is, in a manner, (*quasi*) the effulgence of the Deity itself (*quasi ipsius numinis ἀπαύγασμα*, Heb. i. 3). Certainly the *quasi* is superfluous, when we read in the sacred author what precedes and follows the words, "Who is the brightness of his glory and the express image of his Person." He that "made the world," and who "upholds all things by the word of his power," is not a simple organ of Providence, an instrument, which it employs in the accomplishment of its designs. "Consequently," says Dr. Wegsheider, in conclusion, "the doctrine of the Trinity may be reduced to this proposition:—God the Father manifests himself to men, by Jesus Christ, as the Holy Spirit. Whatever may be the opinion that is adopted respecting this tenet," adds he, "is entitled to the greatest indulgence, provided it do not weaken or enervate the motives which lead us to virtue." But this is just the essential point. Christians, who find this tenet clearly taught in Scripture, who think they see, and who rejoice in its intimate and indissoluble connexion with other doctrines, revealed for our moral healing, can never consider a divergency of opinions upon this capital point as indifferent or unimportant. In concluding, the Doctor recommends it to those who handle this matter publickly, to use great circumspection, lest they urge upon the credence of more enlightened Christians, a theory which is repugnant to their conscience, and which would weigh upon them like a yoke or burden, that is to say, which would be offensive to reason, (for very evidently this is the sense of his expression, *Ne conscientia oneretur, Christianorum fide provectiorum,*) and lest they shock, or injure, in their way of thinking, persons of weaker understanding and less enlightened (*ne* IMBECILLIORUM *religio offensionis aliquid capiat*, page 198). Behold us then, in the bosom of His church, who has ordered the glad tidings to be published from the house-tops, who, on every occasion, marked his abhorrence of hypocrisy, his aversion from all concealment, from all pusillanimous management in the concerns and interests of truth—of that truth, which it is essential to his religion to consider as always useful, never as hurtful, as always necessary, and never to be hidden timidly under a bushel; behold us in the bosom of a church which has been founded at the expense of the blood of the Son of God, after an open conflict with the powers of darkness and deceit; behold us arrived, by a pretended progress of interpreting his gospel, to the refinement of having a double doctrine, one for the strong and another for the weak!—behold us deprived of the glorious prerogative of Christianity, that of offering to all its disciples the same truth, and the whole truth, and of being freed from the deceitful policy of augurs, who could not meet one another without a con-

tian doctrine, respecting that mystery which rationalists are thought to reject with the least hesitation, and because the paragraph which we are about to transcribe, contains a summary of the creed of the Germon rationalists, presented with a frankness and a precision, that form an honourable contrast to the artifice and hypocrisy of phrase employed by a great many of them, in order not to shock the multitude by too gross an exposition of their esoterick doctrine. We translate § 121 (p. 263, 2d edition) of Wegsheider's Theology.

"It is with the history of Jesus Christ, as with many other histories of the same kind, which remain to us from antiquity. Explained according to the rules of philosophy and criticism, it undoubtedly teaches that he was a man, and that he possessed nothing more than a human destiny. For if we draw aside the mythical veil, and remove all the poetical adorning, with which every event of the life of Jesus, as delivered in the books of the New Testament, is enveloped, there will remain a narrative, of which the following is a summary:" [What is this mythical envelope? what are the poetical ornaments, of which it is necessary to deprive the text of the Evangelists before we can arrive at the truth; and which are here evidently assimilated to the fables told about the birth and death of Romulus, and other great men of antiquity? There is undoubted reference to the first chapters of Matthew and Luke, and in general to all the miraculous facts related in the Gospels.] "Jesus was born under the reign of Augustus, of Galilæan parents, who were related to the family of David. Gifted with eminent powers of body and mind, which were seasonably developed, penetrated with a deep sense of religion, (Acts x. 38.) and imbued with a knowledge of the Old Testament, and with all the Jewish learning of his age (§ 44)."—[In the paragraph to which the author here refers the reader, he labours to establish the idea, that the divine assistance, in which the prophets participated as well as Jesus Christ, consisted merely in that kind of inspiration which may be attributed to all who announce truths worthy of God and beneficial to men, and which Seneca and Marcus Aurelius consider common to every good man.]—"he devoted himself to the rabbinical office. The rabbins were men, who went from place to place, instructing their own particular disciples, and others that might be willing to hear them." [There is a book

scious smile—a policy as degrading to those who put it into operation, under whatever specious motive of promoting the publick good it may be sheltered, as it is iniquitous and injurious in regard to those who are held under so humiliating a guardianship. I am convinced, that upon a close view of this sort of management, they who are acquainted with the open, frank, and upright manner of the English Unitarians, will cease to bestow their approbation upon this twisted and ambiguous profession of Dr. Wegsheider's faith, and will see that it is nothing else than pure and simple rationalism, ill disguised under precautions unworthy of the honesty and candour, which (we love to repeat it) otherwise advantageously distinguishes Wegsheider from a crowd of other Janus-faced theologians. Without hazard of being deceived, I can assure the defenders of the Doctor's faith, that this theologian would smile, were he acquainted with the fact, at the benevolent efforts made in favour of his orthodoxy. Very far from participating in this tender solicitude for his reputation concerning a belief in a supernatural revelation, he would feel very repugnant to be considered as acknowledging in the person of Jesus of Nazareth, any thing more than the most illustrious of the sages, and of the benefactors of humanity, aided by a providential concurrence of historical antecedents and contemporaneous events. He would dread the *cachinnum provectiorum*. Do not the doctors of the double doctrine, one for the people and another for the more enlightened, perceive that the moral evil, which produces a duplicity, an intrigue, so debasing, is positive and incalculable, while the good resulting from such a prudence is problematical, and worthless, compared to the moral obligation which they trample under foot?

published in Prussia, with the best intentions, the title of which says more than the longest historical developments, for the conviction of those who are still inclined to doubt the predominancy of the rationalist opinions in Germany. It is as follows: "Was Jesus any thing more than a simple rabbi of Judea?"] "In the fulfilment of this office, while he chiefly set himself to oppose with vigour the traditions and subtleties of the Pharisees, he forthwith became so famous for his sayings and actions, that many took him for the Messiah, (§ 50) whom, at that time, the Jews ardently expected;"—[In this § 50, Wegsheider labours to discredit all the prophecies of the Old Testament, and maintains that Jesus only accommodated them to himself by a wise condescension to the received opinions of the Jews.] —"and he himself, firmly persuaded by some declarations of the Old Testament, became convinced that he was really the Messiah, and that he was commissioned by God to the office of a divine teacher; which was agreeable to the opinions of his countrymen, and was wisely overruled by Providence for the accomplishment of its designs." [What, then, was this persuasion but a mere illusion, of which he was the dupe, and with which Providence, in its purposes of beneficence, co-operated? A fine game, truly, to be played between God and Him who is his perfect image! a game worthy of the Supreme Truth and of Him who is himself "the way, the life, and the truth!"] "Although he taught the people no other thing than a refined Mosaïsm," [a refined Mosaïsm! Behold to what Wegsheider reduces the Gospel of the Son of God!]— "and although he recommended his doctrine by the example of an eminently holy and virtuous life, yet he met with most powerful enemies, whose conspiracies he escaped for a while through his courage, but at last he fell their victim. Condemned to death by an infuriated mob, he was fixed to a cross. He was taken from it seemingly LIKE A DEAD PERSON, and revived on the third day. After he had met a number of times with his disciples, and renewed the announcement of his design to establish and to propagate a new religion, HE WITHDREW FROM THEM, AND THEY SAW HIM NO MORE." [Can it be more plainly said, that, deprived of its mythological investment, and of the ornaments which imagination has added to it—in a word, reduced by sound criticism to naked and indubitable facts, the history of Jesus Christ no longer offers the offensive miracles of his resurrection and ascension.]

But when we see an acute theologian openly professing to deny all immediate intervention of God for the establishment of Christianity, and consigning this persuasion to an official publication, intended as a guide to the students who attend his lectures, in one of the most celebrated universities of Germany, the seat of the admirable institutions of such men as Franke, Canstein, &c. for the confirmation and propagation of the religion of the Redeemer of men, we return with redoubled astonishment to the question already solved: how could such a change be effected, and in so short a space of time, in a country where the minds of men are by education and habit so disposed to seriousness, where discussion is so patient and deliberate, and the adoption of new doctrines is preceded by an investigation so severe and comprehensive? We think we can explain these strange phenomena, by the organization of public instruction and the state of society in Germany; while, at the same time, we insist upon the necessity of not confounding the upward march of the human mind with the unsteady features of the moral physiognomy incident to a peculiarly circumstanced and transitory age.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

The *Banian* or *Bur Tree*, is considered one of the most curious and beautiful of nature's productions in the genial climate of India, where she sports with the greatest profusion and variety. Every tree is in itself a grove, and some of them are of an amazing size, as they are continually increasing, and contrary to most other animal and vegetable productions, seem to be exempt from decay; for every branch from the main body throws out its own roots, at first in small tender fibres, several yards from the ground, which continually grow thicker, until, by a gradual descent, they reach its surface, where striking in, they increase to a large trunk, and become a parent tree, throwing out new branches from the top. These in time extend their roots, and, receiving nourishment from the earth, swell into trunks, and shoot forth other branches; thus continuing in a state of progression so long as the first parent of them all supplies her sustenance.

A banian tree, with many trunks, forms the most beautiful walks, vistas, and cool recesses, that can be imagined. The leaves are large, soft, and of a lively green; the fruit is a small fig, when ripe, of a bright scarlet; affording sustenance to monkeys, squirrels, peacocks, and birds of various kinds, which dwell among the branches.

The Hindoos are peculiarly fond of this tree; they consider its long duration, its outstretching arms, and overshadowing beneficence, as emblems of the Deity, and almost pay it divine honours. The Brahmins, who thus "find a fane in every sacred grove," spend much of their time in religious solitude under the shade of the banian tree; they plant it near the dewals or Hindoo temples, improperly called pagodas; and in these villages where there is not any structure for public worship, they place an image under one of these trees, and there perform a morning and evening sacrifice.

Habits of the Leaf Insect.—The mantis, or leaf insect, is one of the most remarkable for its external form of all the insect tribes in India. When alive and fresh, it presents a striking resemblance to a blade of grass, differing in colour according to the season, being green and succulent in the rains, and in the dry weather so much like a withered straw, that they can with difficulty be distinguished. Dr. Adams, who has given an interesting account of the habits of these animals, says that this insect lies in wait for flies, which form his prey, with as much design as a cat or tiger. When a fly is sufficiently within his reach, he projects rapidly his armed paw, and, with unerring aim transfixing his victim, lodges it in the toothed hollow of the thigh, destined for its reception. After the fly is in his power, no time is lost in devouring it, commencing with the trunk, and in a few minutes swallowing the whole, the head and wings constituting the finishing morsel. In this manner he will destroy at a meal five or six large flies, which, in point of bulk, nearly double his own body. The structure of the fore-limb is remarkably adapted for the purpose it has to serve. It is strong and muscular, provided with a claw at its extremity, likewise strong, horny, and sharp as a needle, and the groove in the last joints, with the double row of teeth or spurs on the margin, corresponding and locking closely into each other, like the fangs of the alligator. By means of these formidable weapons, the insect not only becomes destructive to others, but is employed to attack its own species; and in China, we are told, fighting the mantis forms the favourite amusement of boys, who carry them about in cages for the purpose.

London, 25th May.

On Saturday, Captain Ross left Woolwich in his steam-vessel, the Victory, with which he is about once more to attempt the discovery of the north-west passage; but in this instance, it is said, the expedition is equipped entirely at his own expense. The steam power employed in the Victory is on a wholly new principle, being so contrived as to combine every advantage of steam power, with perfect capability as a sailing vessel. The boilers used occupy so small a space, that they are fixed between the engines. The consumption of fuel is one-half, and the weight of the engines only one-fourth, of those generally in use. Another advantage gained, is that a chimney may be dispensed with, which leaves the deck, masts, and rigging, wholly unincumbered.

West's Pictures.—At a late sale of Mr. West's pictures in London, "Christ Rejected," sold for three hundred guineas —it was bought for the Duke of Orleans. "Death on the Pale Horse, or the opening of the Five Seals," which was painted by Mr. West when he had nearly accomplished his 80th year, was bought for two hundred guineas.—"The Death of Lord Nelson," eight hundred and fifty

guineas. "General Wolfe," five hundred guineas. "Moses receiving the Laws," five hundred guineas. "Battle of La Hogue," three hundred and seventy guineas. "The Ascension of our Saviour," two hundred guineas, and a number of others sold from two hundred down to seventeen guineas.

The Earl of Dartmouth.—The ship Cambria, from London, has brought out a full length portrait of William H. Earl of Dartmouth, the founder of the Dartmouth College at Hanover, N. H. This splendid painting has been presented to that institution by a grandson of the noble Earl, and at the request of the corporation, graced their banquetting-room on Saturday, as the representation of one who was an early friend to our country, and is worthy to be remembered on its proudest anniversary. The cost was 200 guineas.

Gold Mines.—We regret to learn, that there is reason to believe that the veins of gold ore discovered in North Carolina, may be found to extend to Virginia.—We say we regret it, because, what state or country ever was great and happy, from having discovered gold and silver in the bowels of the earth? The facility of obtaining money leads to great extravagance and idleness—luxury and dissipation—national apathy and national ruin. Look at Spain in proof of this position.—Iron, copper and lead, are more valuable discoveries, because labour is required to transmute these minerals into gold. We know the value of gold, when earned by industry; but it is slow poison, when obtained by picking it from the surface of the earth. The quicksighted Chinese never allow their mines to be worked.

Essay on the Dry Rot in Ships, and its Remedy, by Commodore Barron.—Commodore Barron has explained, in a clear and satisfactory manner, the nature of this disease, and what seems, in all probability, to be its true cause. The remedy also, which we believe is original with this officer, is pointed out with such forcible reasoning, that we cannot doubt it would prove highly efficacious, if properly applied. It consists in pumping the putrid mephitic or irrespirable air *out of the recesses* where it is lodged, instead of the old practice of pumping or forcing air or water *into those* places, by ventilators, or other methods. This is effected by a common air pump or exhauster. The moment the impure air is extracted, a partial vacuum is created, and fresh air rushes in. What can be more natural, easy, and obvious, than this plan? Vegetable matter, so long as it is not in a state of decomposition, preserves a certain portion of vitality, and it is on this principle that, to prevent the rot, fresh supplies of atmospherick air or water to the timber of the ship, are as necessary to its existence, as to the respiration of animals. Hence, leaky vessels, and the cabin work of a ship, as the Commodore remarks, from their constant exposure to ventilation and ablution, never rot, while tight vessels, as is proverbially known, decay with amazing rapidity.

Exemplary Life of Indians.—In the York Advocate (Upper Canada) is the evidence of a Rev. Mr. Yearson, before the Parliament of that province, on the subject of an Indian petition, which is curious for the account it gives of a settlement of the Missisague Indians on a tract of land called the Credit, probably on the river Mississagua or Mississaqua. Their number is about two hundred and thirty, settled in a little village, and increasing by the addition of savages from the woods, who are attracted, by the obvious comfort and quiet of their condition, to share their mode of life. They reside on a tract of land situated on the river, three miles and a half in length, and two miles wide. They live in cottages divided into two apartments, with a garret, and sometimes with the addition of a kitchen. In them are chairs, tables, bedsteads, beds with curtains, and the kitchen utensils common among the whites. There is a garden of half an acre allotted to each house—in some instances they have private enclosures of from two to four acres, and the village cultivates a field of sixty acres in common. They raise corn, potatoes, some wheat, and abundance of garden vegetables. According to the report of Mr. Ryerson, they live together in great social harmony; are kinder to each other than the whites, and civil and hospitable to strangers. They are sober too: ardent spirits, by a solemn agreement, are not permitted to be drunk in the village; and he who offends against this rule, is looked upon as having violated the agreement, and is expelled from the village. There are two schools, one for the males and the other for the females, with fifty children in each. There they are taught reading, writing, and arithmetic, and out of school the children instruct the adults to read. Thus they are daily improving in civilization. The object of the petition is to secure them from the intrusion of the whites, who fish in their streams, and endeavour to teach the young Indians to swear, drink whiskey, profane the Lord's Day, and similar accomplishments.

Salem, (N. J.) July 15.

A heavy fall of rain, on Wednesday last, was preceded and accompanied with a destructive gale of wind. In lower Penn's

Neck and Mannington it assumed the tornado, prostrating much orcharding, woodland, and fences; unroofing and otherwise injuring buildings. The gable end of Elisha Bassett's brick house was, we understand, blown in. It commenced its destructive career on the other side of the Delaware, where, in an excursion there, we witnessed much timber prostrated; but it appears not to have acquired its full force till it reached L. P. Neck. A large apple tree was taken clear from the ground, and carried a hundred yards or more; a sycamore, three feet through near the roots, was, we understand, taken clear, and carried over a fence, without injury to the latter, and others taken entirely clear by the roots, were carried various distances. Such facts we should hardly dare to relate, were they not confirmed, as they necessarily must be, by numerous witnesses. Such instances are calculated to dispose the mind to serious reflection, and teach us that, in the mild and often imperceptible element of *air*, an Infinite Power can exhibit itself with equal force as in those of water or fire.

Religious Intelligence.

MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

(*Continued from page* 325.)

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THIRTIETH COMMUNICATION.

Bell-Air, Hartford Co. Md.

I have enclosed $36, the amount of a subscription in our little congregation, to be forwarded annually for five years—and to be equally divided between the Board of Education and the Board of Missions—18 to each. We hope to have some addition yet made to the subscription list. I have also enclosed $19 raised by collection, to be divided as above, amounting in all to $55. W. F.

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At the meeting of Winchester Presbytery, which took place on the 22d of April, the Board of Missions of the Presbytery was dissolved, and a society formed auxiliary to the Board of Missions of the General Assembly. This Society consists of the members of Presbytery, annual subscribers, life members, and delegates from auxiliary societies. its Board of Managers consists of a President, four Vice Presidents, a Treasurer, and Secretary; the members of Presbytery who are ex-officio members of the Board, and eight laymen who are chosen annually.

The business of the Society is managed by an Executive Committee of five Managers; and the funds of the Society are to be employed in aiding feeble churches and in locating missionaries, where there is a hopeful prospect of gathering permanent congregations.

To Rev. J. T. Russel, Gen. Agent and Cor. Sec. of the Board of Missions.

Morgantown, Burke Co. N.C. May 29.

Reverend and dear Sir,—When my commission from the General Assembly's Board of Missions arrived, I was in South Carolina, where I had been labouring about two months; during which time the state of things, in three churches, became peculiarly interesting. At three communions, one in each of these churches, 73 persons were added on examination, viz. 24 in Friendship, Laurens district; 35 in Fairview, Greenville district; and 14 in Nazareth, Spartanburg district; all in the South Carolina Presbytery. These churches enjoy the stated preaching of the Gospel. Before the information of the arrival of my commission from your Board reached me, I had made some private arrangements, which rendered it impracticable to commence my labours under the direction of your Board until the 18th ult. But before I give the particulars of my labours during the last month, I wish to mention that, in the South Carolina Presbytery, which lies contiguous to the counties in which I am directed to labour, there now exists such an interesting state of things, that it is decidedly the opinion of brother Silliman and myself, that the interest of the church requires that I should visit them occasionally during the summer. Accordingly, after having assisted brother Silliman at a communion in the vicinity of Morgantown, at which meeting six new communicants were added, I started to South Carolina, where I spent two Sabbaths, on one of which we had a sacrament in Anderson district, where I had not been before. This was a very interesting season to many who attended. Although but three were admitted to the

communion, more than thirty were deeply awakened, and it is hoped that the Lord has also begun a good work in this congregation, which enjoys one-third of a pastor's labours.

During this tour of 17 days, I travelled 270 miles; preached or lectured 15 times; and made 10 special visits.

I returned the 8th of this instant to Rutherford, and assisted brother H. M. Kerr at a sacrament in Little Britain church. This was a precious meeting, 13 were added to the church, and more than 20 more professed anxiety. This makes about 120 added to this church within 12 months. Since that, I have preached twice, and attended two social prayer meetings, and made sixteen visits. In all, during the past month, I have travelled more than 300 miles, preached 21 times, attended 3 communions, 2 social prayer meetings, and made 26 visits.

Knowing it to be the object of your Board to place their Missionaries in circumstances to effect the greatest amount of good—and it being the opinion of both brother Silliman and myself, that the interests of the Presbyterian church in this section require that I should visit the South Carolina Presbytery once or twice more, we earnestly request this privilege, and hope that your Board will grant the request, when they are assured that the prosperity and success of Presbyterianism in this country, and all others similarly situated, depend more on the strengthening and confirming those churches already organized, than on organizing a great many new ones, to be then left without the energetick labour of faithful pastors.

Yours respectfully,

WM. QUILLIN.

THIRTY-FIRST COMMUNICATION.

Good news from Indiana.

The following is an extract from a report of the Rev. Wm. Sickels, a Missionary of the Assembly's Board, dated Rushville, Indiana, June 18th, 1829.

My prospect of usefulness here, for the last three months, has considerably brightened, and God seems to have attended the preaching of his word to a considerable extent, with the influences of his Holy Spirit. The little church of Olive Ridge, (one of my charges) has lately received an addition of five members on examination. Last Sabbath was the day appointed for our communion in this congregation. The Rev. Mr. Moreland, of Indianapolis, assisted me on that occasion. We had a very solemn and interesting meeting, and twenty persons were received on examination and confession of their faith, and publickly entered into covenant with God and this church. On the same occasion, there were seven added on certificate. Besides, there are still a considerable number who seem to be deeply impressed with a sense of the importance of religion. At our fall communion in this place, there were *none* added on examination to this church. There is a growing attention to religion in this region of country, and an increasing anxiety to be supplied with the stated and faithful preaching of the gospel. The rapidity with which these western States are settling, and the character of their population, render them, in some respects, the most interesting portion of the church. Most of the families in Indiana are young families, and perhaps there is no part of the union, where there is so large a portion of children. Such a state of society, while it increases the demand for ministerial labour, increases also the difficulty of supporting the gospel, and makes a loud appeal to the friends of domestick missions to impart liberally of their abundance to the destitute in these western states. In the part in which I am located, the people seem to be just emerging from the difficulties attending the settlement of new countries. Many good farms are opened, and comfortable habitations are erected and erecting. The minister who settles in a new country may expect to "endure hardness;" but there is something pleasing in the consideration, that we give to the people evidence that we are willing to share with them in the trials and privations incident to new settlements.

Since the date of my last report, I have preached 106 sermons, attended, at stated periods, three Bible classes, established two Sabbath Schools, and a third is to be organized next Sabbath. Nine of the individuals who united with this church last Sabbath, were members of one of my Bible classes. The success which has for years attended the missionary operations of the General Assembly, in extending the influence of the gospel, cannot fail to inspire confidence in the judicious manner in which these operations are conducted, and afford the richest satisfaction and reward to those whose benevolence and liberality have been exerted in their behalf. Should I attempt to make any representation of the extent of the destitution of sound and capable ministers of the gospel in the Valley of the Mississippi, I should only be repeating what has been repeated and reiterated for years past; and could give to the Board no new information on that interesting and all-absorbing subject —which the intelligent Christian cannot contemplate without the deepest emotion. May the Lord open the hearts of

the rich to contribute, and the hearts of all to pray for the wastes of Zion.

Illinois.

The Rev. Benjamin F. Spillman, a missionary of the Board in the south-eastern part of this state, under date of June 1, 1829, writes to the Cor. Sec. and Gen. Agent, as follows:—

"I have laboured during the month in the churches of Shawneetown, Carmi, Sharon, New-Haven, and Golconda, and in the town of Equality, where no church is yet organized. In Shawneetown, I have thought it my duty to spend more time than in any other one place. I held a four days' meeting here, which closed on Monday, the 25th of May, being assisted by brother Bliss. On Sabbath, we administered the Lord's Supper. It was to us a solemn, interesting time. We felt that the Lord was present. Three persons were added to our little flock. And we believe that the hearts of God's people were refreshed. And a few at least, were brought to make the inquiry in their hearts, 'What must I do to be saved?' And we trust that several will shortly come out on the Lord's side. Our little church here feel that they should 'thank God and take courage.' Our Sabbath School flourishes, and promises a lasting benefit. I have aided the females here in forming themselves into a Tract Society, which they seem to engage in with much interest.

"The church at Golconda has been, since last fall, in a very destitute situation. I visited them, and spent some time, and succeeded in forming a Missionary Society auxiliary to your Board, the particulars of which I shall be better prepared to give you in my next report. I also aided the females there in forming themselves into a Tract Society, which, I think, will be the means of much good. That is an interesting church, praying for the stated preaching of the gospel. At Equality there is a prospect of gathering a church, if the ground could be cultivated. This place is only fourteen miles from me, (at Shawneetown) and is looking to me to supply them. And now the difficult question is to be settled by me—Shall I leave churches that have been formed, in order to form another, without any sure prospect of their being furnished with the means of grace, without which we cannot expect they will flourish or even continue to exist?

"The churches of Carmi and Sharon have requested me to state to your Board, that if you can find a minister of the gospel who will consent to come to them as a missionary, they trust that you will aid them by giving such a one an appointment and sending him to them. These churches think that they are almost or quite able to support a pastor. They say, they approve of the Home Missionary Society, and are gratified that the western part of the State is deriving benefit from it. But they, for themselves, prefer your Board; and on it, under the Head of the church, they build their hopes. In fact, this is the case with myself, as well as all the other churches in this part of the State. You will allow me to add a word respecting this plea. Shawneetown and Equality wish to get the whole of my labours, being only fourteen miles distant from each other. And my wish is, to devote my time to these places, reserving a small part for Golconda. And may I not confidently believe, that your Board will send aid soon? And may we not expect that some young servant of the Lord will feel his heart drawn towards this thirsty region, and being prevailed upon by the 'Macedonian cry,' rejoice the hearts of those who are almost ready to 'hang their harps upon the willows.'

"During the month which I now report as spent in the service of the Board, I have travelled 314 miles, and have made 25 family visits, preached 22 discourses, besides several exhortations, baptized 11 infants, received into communion 3 persons, administered the Lord's Supper once, formed two Tract Societies and one Missionary Society."

Michigan Territory.

The following brief, but interesting description of the present condition and future prospects of this Territory, and the moral wants of its rapidly increasing population, is extracted from a letter addressed by a Missionary to a member of the Board, dated June 18th, 1829.

"There is within the limits of this Territory, on the borders of Lake Michigan and its tributary streams, one of the finest countries on the face of the footstool. In point of health, for a new country, and in point of fertility, and of various natural advantages, arising from its situation and water privileges, it can be surpassed by few others. The tide of emigration is now setting that way. Hundreds of families are flocking there from all directions. On one single prairie, which one year since was scarcely known, there are now, I am told, five hundred inhabitants. As yet, no minister of the Presbyterian Church has visited them. I know of no minister so near as myself—very frequently do I receive the 'Macedonian cry' from that quarter. I propose, if it be thought best, to spend among the people of those settlements three or four months, as a Missionary from the Board of Mis-

sions connected with the General Assembly of the Presbyterian Church. My reasons for doing this are various. The interests of those communities seem to require it. All sorts of things, calling themselves the ministers of Christ, who had neither means nor reputation to remain where they were, are flocking to this land of delights. The Bible and Tract and Missionary societies, together with all their kindred institutions, I am afraid are going into disrepute. Those who were once connected with the Presbyterian Church feel themselves free from restraint, and are not exemplary as they might be. The Sabbath is disregarded, and God and righteousness are overlooked.

"Churches perhaps might be established, and Tract and Bible and Missionary societies, and reading meetings; and those who are ready to despair might be encouraged, and souls might be converted—and ministers induced to visit them."

Virginia.

A missionary, who has been engaged in the service of the Board for the last six months, in different parts of this state, in a letter to the Secretary, dated June 26th, gives the following pleasing account of the manner in which he was received by the people, and of the encouraging progress of the *cause of Temperance.*

"A considerable degree of attention has in most instances been manifested by the people whom I have visited, to the preaching of the gospel, and in some instances uncommon seriousness and solemnity of feeling. So far as circumstances would admit, I have endeavoured to promote the objects of the Board, by putting into operation the various instrumentalities specified in their instructions. According to my journal and my best judgment, I have preached about 77 public discourses; travelled from 12 to 1300 miles; visited 150 families; attended several prayer meetings and religious associations; visited three or four schools; helped to establish a number of Sunday Schools, and endeavoured to encourage these institutions wherever I found them; distributed some tracts; visited a few sick persons; and where opportunity was afforded conversed with individuals upon their immortal concerns.

"In the counties of eastern Virginia which I have visited, notwithstanding the desolations abounding, and the disadvantages which ministers must meet; still I cannot but think there are some very promising prospects of improvement in their moral condition. The destructive evil, intemperance, has recently excited considerable attention, and plans have been adopted and societies organized to suppress it, and that already with considerable success. There have come under my own observation a number of instances of the happiest effects of united exertion and individual resolution in checking the progress, or totally breaking up the practice, of this destructive vice. The opinions of many who have been in favour of drinking spirits are undergoing a rapid change, and dram drinkers are ashamed of their *red faces;* and I think, we have reason to pray that the good spirit of God should continue to be poured out and to operate until we see a universal reform upon this head; for truly it would be a reform of more importance to mankind, than any mere change of opinions; and we might hail it as a work of the blessed Spirit of grace, and the indication and forerunner of a still greater *revival* from moral death."

West Tennessee.

A correspondent in Mawry county, under date of June 9th, 1829, after informing of the organization of an auxiliary to the Board in the Rev. Dr. Stephenson's congregation, which had already raised fifty dollars, says,

"Between this county and the Mississippi river are twenty-one counties in this State, in which there are but three Presbyterian preachers. If the Assembly's Board would send to this needy region, one or two missionaries, whose zeal and piety would influence them to endure hardships as good soldiers of Jesus Christ, we hope much good would be done."

Maryland.

The Rev. Austin C. Hubbard, a missionary of the Board, stationed at Taneytown, Fred. co. under date of June 2, 1829, reports to the Board as follows:—

"Since I wrote to Dr. Ely, I have preached regularly to three congregations, and occasionally to a fourth. I have also from time to time visited different sections of the county, for the purpose of forming Bible societies, &c; and I have, during these visits, preached as frequently as I could, both in churches and in private houses. I have usually delivered from three to four discourses each week, besides visiting families, conversing with individuals, &c.

"The church which I organized in this village is *increasing*, though, as it was to be expected, *very slowly*. The congregation (or rather, the number of persons who attend preaching here on the Sabbath) is quite large; and I think I can perceive not only in this but in the other congregations, an increasing attention to the means of grace generally. Some of our people are beginning to appreciate the value of regular religious instruction, and to manifest a desire to enjoy it.

"There has been a Sabbath school in

this place for some years; and I have been instrumental in forming a Bible society, a tract society, and quite lately, a temperance society, all of which are doing pretty well. I have also a Bible class, and am now forming a small class in the Assembly's Catechism. I have organized tract societies and one Sabbath school, in the other congregations. I might add, that I hope soon to be able to form a *small* auxiliary to your Missionary Society.

"Here is a section of the State, from 35 to 45 miles square, and I am the only Presbyterian minister it contains. My ordinary labours embrace a section of the county of from ten to fifteen miles in diameter.

"On the whole, sir, this is a very interesting field for missionary effort, and I cannot but hope that the seed which is sowing, though very thinly scattered, and falling very often 'on stony places' and 'among thorns,' will, by the blessing of God, one day spring up and bear fruit. I ask an interest in your prayers, and shall receive with gratitude any suggestions, which your committee may think proper from time to time to communicate.

Notices.

The office of the Corresponding Secretary and General Agent, the Rev. *Joshua T. Russell*, is in 5th street, No. 86, near Spruce. All communications, in reference to missionary concerns in general, are to be addressed to the Secretary.

Solomon Allen, Esq. is the present Treasurer of the Board. Office No. 18, south Third Street. All monies designed for the Board are to be remitted to the Treasurer.

Appointments made by the Executive Committee since their report to the Assembly, May 26, 1829, *not before in commission*—

Mr. Samuel Montgomery, 6 months, Huntingdon co. Pa.

Rev. Henry Van Deman, one year, Delaware, Ohio.

Rev. A. D. Montgomery, 1 year, Pittsylvania co. Va.

Mr. Cornelius H. Mustard, 2 months in Delaware.

Mr. Alexander Logan, 1 year, in Presbytery of Cincinnati, Ohio.

Rev. Cyrus Gildersleeve, 6 months, in Luzerne co. Pa.

Rev. Edson Hart, 1 year, Trumbull Pres. Ohio.

Rev. William Wallace, 2 months, Olive and Cross Roads, Ohio.

Mr. George W. Warner, 1 year, Coshocton and Mill Creek, Ohio.

Rev. Richard Brown, 1 year, Warren co. Ohio.

Rev. Salmon King, 1 year, Bradford co. Pa.

Rev. Nahum Gould, 1 year, Cataraugus co. N. Y.

Mr. John C. Annan, 1 year, Perry co. Ohio.

Rev. Silas Parsons, 1 year, Wilson and Niagara counties, N. Y.

Rev. Adams W. Platt, 1 year, Rutland, Jefferson co. N. Y.

Rev. James Cunningham, 1 year, Licking co. Ohio.

Rev. Jacob Wolf, 1 year, Richland co. Ohio.

Rev. Wm. Dickey, 2 months, in Chilicothe Presbytery.

Rev. James H. Parmele, 6 months, on the Muskingum river.

Rev. Peter Hossinger, 1 year, Crawford and Erie counties, Pa.

Rev. Thomas A. Legget, 1 year, Peekskill, N. Y.

Mr. Nicholas Murray, 2 months, Wilkesbarre, Luzerne co. Pa.

Rev. William Ramsey, 1 year, Southwark, Pa.

Mr. E. C. Hutchinson, 1 year, Leesburgh, Va.

Rev. Wm. Page, 1 year, Ann Arbour and other places in Michigan Ter.

Rev. Wells Andrews, 2 months, Hartford and Trumbull Pres. Ohio.

Persons before in commission, whose appointments have been renewed—

Rev. Charles Webster, 1 year, Hempstead, L. I., N. Y.

Rev. Samuel G. Lowry, 2 months, Rush and Decatur counties, Indiana.

Rev. Peter Montfort, 1 year, Butler co. Ohio; or Indiana.

Rev. Dewey Whitney, 3 months, Ebenezer Pres. Ky.

Rev. Lewis M'Leod, 1 year, Missouri or Tennessee.

Rev. Wm. B. M'Ilvaine, 1 year, East Liberty, Pa.

Mr. George Printz, 1 year, in Ohio.

Rev. J. W. M'Cullough, 1 year, Fredericktown, Md.

Rev. Thomas Barr, 2 years, missionary agent for the state of Ohio.

Rev. Sylvester Scovell, 1 year, in Pres. of Cincinnati, Ohio.

From the preceding statement it appears that the Executive Committee have made 26 new appointments and renewed 10, since the 26th of May. A majority of those who have been appointed for 1 year, are already pastors of feeble congregations, and the rest have been directed to stations where there are encouraging prospects of their permanent settlement. The amount of ministerial labour, when these appointments shall have been fulfilled, will be *twenty-eight years and eleven months*, at an expense of less than $4000 to the Board.

THIRTY-SECOND COMMUNICATION.

North and South Carolina.

Extracts from a monthly report of a Missionary of the Board, in Burke County, N. C. dated

June 30, 1829.

"Immediately after the date of my last report, I attended a four days' meeting in Morganton, commencing the 22d of May. It rained every day, and the meeting was comparatively small. One member, a lady of wealth and influence, was added to the communion of the church. From a recent visit among these people, I am persuaded that the impressions made last fall have not subsided; and should the Lord smile upon us this season, we hope for 'a refreshing from his presence.' The Sabbath following, viz. the 5th Sabbath of May, I attended a sacramental meeting in Laurens district, S. C. Although this is without my prescribed bounds, yet, from my connexion with them, and with the revival there—having preached there last winter, and also some in the spring—by the direction of brother Silliman, I went. This was a very interesting meeting. *Twenty-two* were added to the church, and about 40 more were anxiously inquiring 'What shall I do to be saved.' On Monday, this congregation (Friendship,) and 'Fairview,' situated in Greenville district, about two miles distant, both of which have, for some time, been destitute of the labours of a pastor, united for the purpose of calling the Rev. A. M. Mooney, a licentiate, who for some months has been preaching to them, to become their pastor. On my return, I visited a congregation in Anderson district, where I had attended a communion in the spring, when about thirty persons became impressed. Here I stopped and visited three families, and found two respectable young ladies rejoicing in the hope of the gospel, since that meeting. We hope there are others. I now ascertained, that by waiting until after the next Sabbath, I could secure the labours of a licentiate of the South Carolina Presbytery for the greater part of the summer, in the counties of Rutherford and Burke. Accordingly I remained, and preached on the Sabbath at Pendleton, to an attentive assembly. Also visited several families, conversed with some young persons, and one young lady particularly became (at least apparently) very seriously impressed. Then we returned to Morganton, and on Thursday evening visited a sick man, and delivered a discourse in his house, at night, to a respectable assembly of serious hearers. The next Sabbath I preached at Lynnville, about two miles distant from Morganton, where they have been destitute of Presbyterian preaching for many years, except an occasional sermon by Mr. Silliman. Here I think some good might be done, and intend to get Mr. D. Haslet, the licentiate from S. C. to visit them.

Since that time I have been labouring, preaching, and visiting, &c. in Burke county.

During this month, I have delivered 14 discourses, made about 30 visits, and travelled about 550 miles. This is too much travelling, but at this time it seemed indispensably necessary. I hope it will not be so again.

The prospects of the Presbyterian church in some parts of the South Carolina Presbytery, are quite encouraging. In North Carolina, in the counties where I am to labour, and where I have been labouring for twelve months, Presbyterianism is still gaining, and has truly gained much the past year."

Pennsylvania.

Extracts from a monthly report of a Missionary of the Board in Stroudsburg, dated

July 13, 1829.

"On the fourth Sabbath in May last, I exchanged with the Rev. Mr. Gray, of Easton, who, on that day, administered the sacrament in Stroudsburg. It is supposed there were in attendance on the Sabbath, at the least, five hundred persons; (although the Methodist Quarterly Meeting providentially took place here on the same day,) and I am authorized to state, that the whole occasion was attended with feelings of attention and gratitude. We had an accession of *sixteen* communicants, and a number of baptisms. This circumstance claims our highest gratitude to the God of all grace.

"We have one Sabbath School in Stroudsburg, and one in Middle Smithfield, generally well attended. On last Sabbath, one of our little girls recited 108 verses. The aspect of our Society, since I have been stationed here, seems to give hope of final establishment, if the means are continued."

Georgia.

The following is a report from a Missionary of this Board, who has been labouring, for some time past, in this State, dated June 24, 1829.

"Two months have elapsed since my last report, which was dated the 19th of April, and I now write to give you an account of myself since that time. Until the 12th of this month, I continued upon the circuit marked out by the St. Mary's Missionary Society, preaching alternately at Wayne's Springs, Hardy's Neck, and Jefferson, in Georgia. At Wayne's Springs there was some excitement, the people manifested interest on the subject of religion, and a few were under deep concern: there might be a church formed of ten or twelve members. Of Hardy's Neck I

scarcely know what report to give; there was good attention to all religious meetings, and great hospitality and kindness, but there appeared to be much more concern about 'serving' than choosing the 'better part.' At Jefferson, the state of things was exceedingly interesting; and although there were no open conversions, there was a great change in the morality of the place, especially as it regards the observance of the Sabbath, and the use of spirituous liquors. I generally preached four or five times every week, and performed a number of pastoral visits, although I lament a want of faithfulness in this respect, among the more wealthy part of the community. The slaves made up generally about one-third of the assemblies, and I was sometimes permitted to preach to them separately on the plantations, and words cannot express their thankfulness on these occasions. I have *never seen them inattentive*, but they listen as those hungry for the bread of life; and often have tears of joy followed each other down their cheeks, when hearing of a day of rest and freedom, which they *might* soon enjoy in a better land. I took opportunities of speaking to them at their funerals, which they always attend in the night, and with many African heathen customs. As my station lay in the low country of Georgia, and in an unhealthy region, I did not consider it prudent to remain longer, travelling from place to place; and the population was not sufficient to warrant my spending all the time in one place. I was almost constrained to tell the people that I would either return myself in the fall, or procure some one else. I arrived at this place, which is 105 miles from Waynesville, on the 13th, in company with the Rev. H. Pratt, of St. Mary's; and as he has often described to the Board the state of this Spanish Catholick city, I need not take up your time with a further account: we have both preached frequently since, and he dispensed the sacrament of the supper on Sabbath last. The Government house, or place of meeting, has been crowded constantly, and I trust some good may be done."

LETTERS ADDRESSED TO THE LAST GENERAL ASSEMBLY, WITH THE ANSWERS RETURNED.

(*Continued from page* 332.)

To the Rev. Ezra Stiles Ely, D. D., the Moderator of the General Assembly of the Presbyterian Church in the United States.

Most respected Brother in Christ,

Encouraged by the brotherly letter which you have written in the name of your churches, to the churches of France; and holding, on our part, the sentiments which it expresses, because the Spirit which dictated it to you, is the Spirit of our common Master and Saviour; we presume to address you upon a subject, which, without doubt, will be interesting to you, as it is to us.

A colony of our countrymen have established themselves at New Vevay, in the State of Indiana, on the banks of one of the tributaries of the Ohio. Long since, we cherished the design in our Canton of procuring them a pastor; but the natural indolence of our hearts has delayed the thing, for want of information and means. Recently, an article in one of our journals recalled our attention to this subject, by giving us an idea of the spiritual destitution of our brethren in Indiana, and by publishing ridiculous details respecting the only opportunities of worship within their reach. Upon which, we formed ourselves into a committee, in order to lay hold of the business seriously. Our first step, necessarily, must be to obtain the following items of information, which, dear Sir, we pray you to procure us.

1. What is the moral and spiritual state of the said colony?

2. Of what nature are the religious supplies within their reach? What are the religious principles of the preachers who visit them? What is the length of their stay in the colony? Are their visits frequent? Are they stated? Are the preachers authorized to administer the sacraments? Have they the means of Christian education for their children in the colony? Have they faithful, pious laymen, who are interested in promoting the kingdom of God, and who are able, by their diligence and zeal, to supply in some degree the place of a pastor?

3. May any contribution, money, or provision, be expected of the inhabitants of Vevay and the vicinity, in support of a spiritual guide? What would be the amount, at least approximately, of what might be expected?

4. What would, in all respects, be the most advantageous way of providing for these spiritual wants? Whether would it be better to send a minister from our Canton, or to try to obtain one in the United States? Could your churches furnish one for them? After mature consideration, what plan would be the most economical?

We thought, much esteemed brother, that in order to obtain the necessary information, we could not do better, whether in relation to certainty or despatch, than to address ourselves to the members of a Synod, which has manifested so much interest in, and brotherly affection towards churches, that, like ourselves, speak the French language. We should look upon it as a favour from the Lord, to

be permitted to enter into a correspondence of any kind, with churches so lively as yours; and with much greater reason we thank Him for the privilege of entering into it, not only for the purpose of brotherly intercourse, but also for the important business of the salvation of souls.

Most esteemed Brother, we implore upon your churches, your venerable colleagues, and yourself, the most precious graces of the Holy Spirit; and we also recommend ours to your fellowship and prayer. In the name of the Committee,

ST. PILET JOLY, *Pastor of the French Walloon Church of Francfort on the Maine.*

Morges, February 3, 1829.

Please to answer us to the address of Mr. Alexis Ford, à Morges, Canton de Vaud, en Suisse.

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To the Reverend St. Pilet Joly, Pastor of the French Walloon Church of Francfort on the Maine, and the Committee appointed to promote the preaching of the Gospel in Vevay, &c.

Dear Brethren in Christ,

The General Assembly of the Presbyterian Church, in the United States of America, received your kind letter, dated Morges, Feb. 3d, 1829, with great satisfaction; and we now hasten to inform you, that Vevay is a post-town in Switzerland county, in the State of Indiana, and is pleasantly situated on the river Ohio. The town contains about two hundred dwelling houses, a court-house, a jail, a printing office, a library of three hundred volumes, a Sabbath school, and the means of affording the rising generation a common education. The inhabitants in general were, as you know, emigrants from Switzerland; and their vineyards, which are the chief source of their wealth, lie at the distance of half a mile from the town.

In the town of Vevay, during the past winter, a Presbyterian Church was organized, which is under the care of the Presbytery of Cincinnati. The church, however, has no Pastor, but is visited at intervals by regularly ordained Presbyterian Ministers, who preach in purity the Gospel of the great God our Saviour, Jesus Christ. On these Ministers of the Gospel, during their temporary visits, the inhabitants generally attend; but until they enjoy the stated ministrations of some able and faithful pastor, we cannot expect the young people to be instructed in the truths of the Bible; nor the vicious to be converted from their evil ways; nor the few truly pious people in the place to shine as lights in the world, with a divine brilliancy.

In our country, the civil law neither licenses nor restrains any one from preaching to all who are willing to hear him. The religion of Jesus Christ is supported only by the power of the truth, and the omnipotent grace of its divine author. This will account to you for the fact, that some religious meetings give occasion for "ridiculous details" of occurrences; for some travelling preachers of some denominations, are both ignorant and extravagant; and until the people of Vevay have some well-informed, pious, stated preacher, it may be expected that they will not unfrequently hear declaimers of little worth.

A large portion of the Swiss inhabitants of Vevay can understand the English language, in which the Gospel is preached by the members of the Presbytery of Cincinnati; but it would be of immense service for the pastor who may be settled with them, at some future time, to be able to speak French; and such a pastor we think it probable that the Presbyterian Church will be able to furnish them, within less than a year.

The inhabitants of Vevay would be able and willing, we think, to contribute in money and provisions, about two hundred and fifty dollars a year, towards the support of a pastor; and he would be obliged, for his maintenance, to receive an equal sum from some other source.

The pious, influential laymen in Vevay and its vicinity are few. Dear Brethren of the Committee, we rejoice that God has put it into your hearts to seek the salvation of your countrymen, our fellow-citizens, on the banks of the Ohio; and we will strive together with you for their everlasting good.

Any communication which you may make to us, through our Stated Clerk, at Philadelphia, will be received with fraternal love.

We wish you, and the people of God in Switzerland whom you represent, the richest blessing of our common Lord and Redeemer.

In the name, and by order of the General Assembly,

B. H. RICE, *Moderator.*
JOHN M'DOWELL, *Permanent Clerk.*

Philadelphia, June 1st, 1829.

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The Consistory of the Consistorial Church of Mens, department of Isere, to the General Assembly of the Presbyterian Church in the United States of America.

Mens, February 27th, 1829.

Highly revered Brethren in our great God and Saviour Jesus Christ,

It was with great joy that we read in the "Archives du Christianisme," of the

month of November last, the letter which you wrote to the Pastors and the members of the Protestant Churches in our beloved country. Our souls have blessed the Lord in learning, that in portions of your country which have been for a long time covered with the thick darkness of idolatry, and in the shadow of death, the glad tidings of salvation have been preached by zealous and faithful pastors, and that a great number of souls, awakened to a sense of their miserable condition, have hastened to place themselves under the guidance of the *Great Shepherd, who has given his life for the sheep.* We have recognised the *hand of God,* in the rapid progress that his kingdom of regeneration, of blessedness and of peace, has made among you; and we sincerely unite our prayers with yours, in beseeching our heavenly Father, graciously to hasten that happy period announced by the Prophets, when the whole *earth shall be filled with the knowledge of the Lord as the waters cover the seas.* We thank you for the details into which you enter respecting your churches: such communications will always be valued by us, for although we are absent in person, and separated by vast seas, we are, notwithstanding, all of us, in the field of the same great Father; and it is with sincere pleasure that we offer you our hand as brothers, in *his name who has loved us, and given himself for us.* You will no doubt learn with great interest also, the wonderful works which the Lord has performed in our dear Canton of Mens, during the last seven years. We have had, in this little corner of the Alps, the same experience as the Presbyterians of the United States have had in their churches. The same wind, the same Spirit, has blown upon the dry bones and caused them to revive; the same Sun of Righteousness has risen for us, and by his benign influences given us new life; the same word has been preached, and has been as a hammer to break the heart; the same doctrine of Him who is always the same, has produced the same effects among us, as with you. Yes, we are constrained to confess, before God and man, that as soon as the doctrines of salvation, such as our fathers, of glorious memory, had drawn from the word of God, were preached, as you have said, with sincerity and perseverance, we have seen the accomplishment of the promise of the Holy Spirit, and the powerful effects of his salutary influence. As soon as our pastors abandoned the *delusive glare of science, falsely so called, and determined to know nothing among us but Jesus Christ, and him crucified,* and we were taught that we were conceived and born in sin, estranged from God, under the curse of the law; that we could not possibly find salvation in any other than Jesus Christ, *God manifest in the flesh, who died for our offences and rose again for our justification*—we saw a great number of persons, given up to dissipation, love of the world, and criminal excesses, suddenly withdraw from the amusements of the world, abandon their vain pleasures, become serious, weep over their sins, and afterwards find consolation, peace and joy, in Him who has said, "come unto me all ye that labour, and are heavy laden, and I will give you rest—Ye shall find rest unto your souls. *I am the way, the truth, and the life, no man cometh to the Father but by me; he that believeth on me, though he were dead yet shall he live.*" On hearing these doctrines, which appeared new to them, a great number imitated the Jews of Berea, and found them in the Holy Scriptures. Husbands and wives who had been separated were reconciled; the drunkard became sober; the miser generous for the kingdom of God; luxury diminished among many females, who adorn themselves with humility; and plays and dances have given place to evenings spent in religious meetings and improvement. Villages in which they had formerly had worldly festivals, in which they engaged on the Sabbath, and until a late hour in the night, in dancing and revelry, which was generally followed by quarrels and shameful disorder, became, and are still, the abodes of peace and of the joy of the Lord. It has only been since these doctrines, which you justly call *great* and *important*, and we may add all that are *essential*, have been preached simply, and with power, in our discourses in publick and in private, that we have remarked these great changes among our Protestant brethren. Let those who speak against these vital doctrines of Christianity, come among our churches, and tell us if the morality of Socrates, the metaphysics of Plato, or the modern Pelagianism of our Neologists, could have effected the same wonderful changes, and thus have sanctified souls abandoned to sin.

But if, *when we were sinners, Christ died for us;* if those who have received the doctrine of salvation by grace, have learned that in them dwelleth no good thing; that they merit death which is the wages of sin, and that, consequently, it is not because of their pretended merits they were created anew and reconciled to God; they have also learned they *were created to good works;* and that because the *tree has been made good,* they ought necessarily to bring forth good fruit, in all places, and at all seasons. It is thus that we have seen the idle and dissipated apply to work, and bring back by their economy, abundance and joy to their afflicted families, who had often been in want of bread.

A sense of the favour of God, the internal witness of his Spirit, has caused them to speak a new language, and to acquire new habits. Charity is the offspring of piety, and brotherly love has filled their souls with delightful transport, by uniting

them to Him who required us *to love one another as he has loved us.* The poor have been less numerous, the alms of the rich more abundant, the sick more regularly visited, and all the afflicted have received consolation from the *Great Comforter.*

The collections made among the Protestants from house to house, and several donations from the Bible Society of Paris, have put it in our power to distribute the Holy Scriptures among all classes of society, and this divine seed has not remained without springing up and bearing much fruit in several places.

As those who know how to appreciate the blessings which they have received from God, feel at the same time the necessity of sharing them with others who do not know them; and as we cannot labour for the salvation of our own souls, without feeling constrained to labour also for the salvation of the souls of other men; all our new converts have become zealous labourers for the conversion of their relations, their friends, their acquaintances, and *publish upon the house tops*, the blessings with which God has filled their hearts. It is thus that the Lord Jesus finds in our day, as formerly, in the inferior ranks of society, preachers of the *glad-tidings*, who by their simple declaration convert sinners, and cause them to love the Saviour just by relating that he had given peace to their souls, and the great love he had for them. They are mechanicks, labourers, shepherds, without education, and without knowledge, according to the world; but they have been taught in the school of the word of God. They know the *language* of those *who are well taught*, and if they hold their treasure in earthen vessels, they evidence, by its most happy effects, that they receive the Spirit of Christ to dwell in them, which makes them more than conquerors in all things.

It is this desire to labour to advance the kingdom of God, which has given rise to a society for Evangelical Missions among the people who are not Christians, auxiliary to that of Paris; an association of females at Mens; and several branch societies in our rural districts. All these different establishments have been blessed by the Author of every *good and perfect gift.* As in your churches, the piety, zeal, and ardent charity of our female Christians, have powerfully contributed to the propagation and establishment of the dominion of the Gospel among us. Our beloved sisters not only attend to the spiritual and temporal wants of our poor, but they labour to clothe and supply the wants of those, who leave all to preach Christ to poor idolaters. At Mens, our prayers are very numerous, and often, in our poor country, the collections for Missions surpass our hopes.

An association for the distribution of tracts, circulate among our lowest classes instructive pamphlets, which do a great deal of good; and a little library, open to all, prepared with great care, furnishes books to those who could not buy them.

As lighted coals, separated from each other, are soon extinguished, our Christian friends have thought they ought to meet together as frequently as possible, to excite each other to love, and to pray and converse together about their eternal interests. With this end in view, some Christians open their houses, several times in the week, to all those who feel the value of their immortal souls, and who are seeking salvation only in the atoning sacrifice of the Saviour. These Christian meetings, in which every one speaks with entire freedom, of the experience of his heart, are more and more blessed by Him who has promised to be in the midst of those who assemble together in his name.

The duty of instructing the children in the fear and love of God, being every day felt more powerfully, our Christian friends have established Sunday schools, which have been crowned with blessings from the Lord. Poor children, who could not go to publick schools, have learned to read in a few months, and have overcome, by their good conduct, the prejudices which their parents had against the Gospel. The Lord often makes use of these little children to bring their friends to a knowledge* of himself. Our schools for boys at Mens, and in the country, are under the direction of such of our brethren as are tradesmen;† and that of the girls is under the care of those sisters, who are not detained at home by the indispensable duties of their families.

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* The persons charged with the direction of these schools, not only teach the children to read, but make them learn by heart, passages of the Holy Scripture. Some of the youngest, who do not know their letters, will notwithstanding learn, during the week, passages marked for them on Sunday; and to do this, go to their parents for assistance, who, from frequently repeating the passages their children wish to know, learn them themselves. The Sunday following, the children in their turn instruct their parents, in carrying back to them the explanation given them of the passage which they had recited. Thus the benefit of our Sunday schools is frequently extended to the families of our scholars.

† Our dear friends seeing with sorrow that many adults were deprived of the privilege of reading the Bible, have established at a work-shop of our brethren a free school in the evening, where workmen, apprentices, and day-labourers, come as a recreation from the labours of the day, to take lessons in reading and writing.

Indeed, for our Christians, the Lord's day is truly a holy and a blessed day. Besides two services in the church, in the morning and evening, we have a meeting of men, of women, of young girls and young men, in which all, according to their age and sex, speak of the joy or sorrow of their hearts, of their spiritual experience, and the wants of their immortal souls. While our brother mechanics go and read the word of life in the evening, to those whom they can assemble in the country, the evangelical Christians of Mens finish the sanctification of the Sabbath, by an evening meeting in their own neighbourhood.

Behold, dear and honoured brethren, the blessings which the Lord has vouchsafed to grant to our churches. Ah! pray for us, that we may know how to appreciate them, that our thanksgivings and our praises may rise up before his throne as *a sweet smelling savour*. The work of God has only commenced among us: if some good has been done, there is still much to do. The greatest number are still absorbed by the love of the world, and are seeking earthly things, and the flock of Christ is still the little flock. Ah! if those at least who have professed to follow a crucified Saviour, would let the light of their faith and good works shine before men! but alas! there is often an indifference, and lukewarmness, which renders them indolent, and timid in instructing their neighbours, and in advancing their own sanctification. The pastors themselves, who ought always to take the lead of their flocks in their activity and watchfulness, are frequently left behind in the way of life by females and poor peasants.

We repeat it, very dear brethren, pray for us and for our churches, for we stand in great need of it. May grace, mercy, and peace, be multiplied to you from God our Father, and our Lord Jesus Christ, by the communication of the Holy Spirit! Amen!

In the name of the Consistory,
ANDREW BLANC,
Presiding Pastor,
FRANCIS DU MONT,
Pastor.

—

The Pastor of the Third Ecclesiastical Division of the Reformed Consistorial Church of the Departments of Aisne, and of Seine and Marne, to the Members of the General Assembly of the Presbyterian Church, in the United States of America.

Léme, February 15th, 1829.

Gentlemen, much respected, and well beloved brethren in Jesus our adorable Saviour.

It was with profound sentiments of gratitude towards God, and with Christian affection towards you, dear brethren, that I read in the "Archives du Christianisme" a letter not less interesting than edifying and affectionate, which you were pleased to write to the Reformed Churches of France.

My first impulse was to bless the Lord for having put it into your heart to write this excellent epistle. I lost no time in having it read in the church, that all my parishioners might be acquainted with it. They were all as much edified by it as myself; and I am requested to express in the name of all, our lively gratitude, and our sincere thanks. With what deep interest we learned that the Lord had vouchsafed to pour out his blessings upon your happy country, upon your interesting churches, upon yourselves, and upon your pious labours! O for this let him be blessed a thousand and a thousand times; and may he continue to pour out upon you all, and upon all the other countries of the New World, the powerful effusions of his spirit of regeneration and of life!

The interest which the perusal of your valued letter excited, induced my suffragan and myself to have it printed, in order that we might be able to distribute it in all the churches in the north of France. We accompanied it with some reflections, and we hope, that with the Divine blessing, it will become a powerful means of edification and excitement to all who may read it.

Already, many who have asked for it, have congratulated us on having published it. It is called for in many places, and even at Paris, to which I have just sent 150 copies.

I enclose one, which I beg you to accept as a feeble testimony of our gratitude.

You know, honoured brethren, that we are still deprived of our synods, to whom it would appertain to reply to you, in the name of all the Protestants of France. But as the editors of the "Archives du Christianisme" have announced in their journal that they will forward to you any letters which individuals may be desirous to address to you, I gladly embrace this opportunity, to give you the intelligence that you desire, respecting our beloved churches in this part of France.

I will begin with that which the Lord has vouchsafed to confide to my care; but I cannot better acquaint you with the wonderful changes that he has wrought, than by sending with this, a circular, which I had printed at the close of the year 1825, for the purpose of soliciting aid to build a parsonage for the pastor. This circular has been accompanied by a blessing from on high to many souls, and has produced more than nine thousand francs. But this sum is by no means sufficient, and I venture to hope, that our dear brethren in the United States, particularly the descend-

ants of the French refugees, who may be there, will kindly contribute to promote this good work for the sake of their ancient mother country. Notwithstanding, I beg you to believe, that I send it, not so much to obtain assistance from our well beloved brethren in America, for the erection of this building, (which will belong to our poor churches,) as to give you some idea of their spiritual condition in 1825.

Since that period, conversions have not taken place in great numbers, but the Lord has still vouchsafed to convert many persons, especially among the Roman Catholicks. There were more than 150, in 1825, who abandoned popery, and who became the glory and ornament of my churches. I have even one congregation entirely composed of converts from among the Catholicks, and it is by no means the least conformed to the precepts of the gospel. But the ardour of a first love has past, and the period of conflict and of sorrow has arrived. They had even generally fallen into a languid state; though this is not surprising; the Lord having visited me with a prolonged sickness, which deprived me, and still deprives me, of the privilege of preaching. He did not, however, leave my beloved churches without evidence of his favour. He has sent them several of his faithful servants to preach the gospel. At this very moment I have one of these zealous ministers, named Mr. Clotta, who assists me as suffragan, and who has already been, in the hands of God, the instrument of the conversion of many persons.

Although the Lord has disqualified me for preaching for more than five years, he has condescended to make use of a feeble and unworthy instrument like myself, to establish a church, and place one of his faithful ministers in the interesting town of St. Quentin; notwithstanding the numerous obstacles the consistory and the local authorities have constantly opposed to it. The Lord has triumphed over all these obstacles, and has blessed in a striking and gracious manner this new church, composed of French and English. The worthy pastor who has charge of it, Mr. William Monod, is entirely devoted to his Master's service, and labours with success for the advancement of his kingdom. Scarcely a week passes, that some Roman Catholicks do not apply to him to be admitted into our communion. It is true, all are not actuated solely by the desire to learn the truth; but the greater part feel their spiritual misery, and several have already gone to the Saviour to obtain pardon and life.

In the neighbourhood of St. Quentin, the work of God makes very great progress, as well among the Catholicks as among the Protestants. It is the same in almost all the churches of the northern department; although the pastors of the churches are rather opposed than favourable to this religious awakening. The Lord has notwithstanding already done, and is still doing great things in these different places, by the instrumentality of several of his children who are only laymen. He has even put it in my power to fill all these countries with excellent books, and religious tracts, which have been furnished me principally by the societies of London and Paris. They have been, and are still circulated, not only by converted persons, but also by six paper-carriers, daily occupied in this work, and conveying the gospel from house to house. All these means, accompanied or followed by the preaching of several itinerant ministers, have been, and are still abundantly blessed in the conversion of many souls.

These statements, reverend and well beloved brethren, may give you some idea of what has been done in this part of France, to advance the kingdom of our blessed Saviour. I do not speak to you of all that the Lord has done in the other provinces of this vast kingdom, and particularly at Paris, which was but recently the *head quarters* of the most alarming infidelity. I am persuaded that others have already informed you, or will inform you, better than I can, of all these things, as well as of all that is occurring in Switzerland, in Germany, and in the other parts of Protestant Europe. I will only add, that in France, as in your happy country, revivals and conversions have taken place only where have been preached with power and simplicity, the corruption of our nature, the necessity of repentance, regeneration by the Holy Spirit, justification by faith in the blood of the Saviour, sanctification as the fruit of this faith, and the other vital doctrines of the gospel. Wherever these great truths have been preached, in publick or in private, souls have been awakened from their sleep of death; but there has also been a strong opposition manifested, particularly on the part of the unconverted pastors. In my parish it arose at first, and still often proceeds, from some of the subaltern authorities, and from the Roman Catholick clergy. However, thanks be to God, the opposition diminishes here, as well as elsewhere, and we may now preach the gospel of salvation in the greater number of our churches, without being called, as we were formerly, Innovators, Methodists, or even Antinomians.

You perceive from this, well beloved brethren, that we have reason to hope that the Lord will continue his work in our interesting country. The government actually allows the same liberty to us as to the Catholicks; and countenances many of our religious institutions. We ought to

thank the Lord for permitting us to live under this happy government, and pray God to prolong the days of Charles X., our august sovereign. We recommend him, in recommending ourselves, to your prayers. Yes, dear brethren, pray for us; pray for our government; pray above all for our dear churches, and principally, for the poor sinner who writes you this letter, that the Lord may grant us all grace to labour for the advancement of his reign and our own sanctification. But especially I would recommend to your prayers, our young missionaries, who will soon leave Paris to go to the South of Africa, and among whom are two of my parishioners, my dear children in Christ, who are the first fruits of French missions, Lemue and Bisseux. On our part, we hope the Lord will also enable us to pray for you, well beloved brethren, that it may please him to prosper more and more the work in your hands, and pour out upon you, upon your churches, upon your labours, and your happy country, his choicest blessings. May it please him to strengthen more and more the bonds which unite us in Jesus our adorable Saviour. May he bless the correspondence which he has put it into your hearts to commence with us, and which we desire with all our hearts to continue.

How cheering it will be to us again to hear of your welfare, and to learn that the kingdom of God continues to make progress among you! Oh! may it spread over the whole world, and above all be firmly established in our own hearts.

Receive, honoured brethren, with our prayers, our best wishes, and our lively gratitude, the expression of my sentiments of respect and brotherly love.

COLANY NEE.

Post-office at Guise (Aisne), France.

(To be continued.)

☞ For Treasurers' Accounts see our Extra.

View of Publick Affairs.

EUROPE.

The latest intelligence from Europe is from London to the 13th, and from Paris to the 10th of June.

BRITAIN.—The Russian Emperor is attempting to negotiate a heavy loan in London —with what success is not yet apparent. Sir James Scarlett has been appointed his Majesty's Attorney General. Mr. Brougham has been offered the situation of Solicitor General, but has declined the appointment, preferring to be Master of the Rolls, a place to which he thinks he has claims. The Speaker of the House of Commons is shortly to be ennobled, and Sir John Beckett is to succeed to the Speaker's chair. Mr. O'Connell is likely to be re-elected to a seat in Parliament; but is endeavouring to inflame the Roman Catholicks in Ireland against the present Ministry and Parliament, because they would not sustain his former election—We suspect there is popish policy in this—The Catholicks are to be preserved in enmity to the Protestants. At *a dress dinner*, as it is called, given by the king on the 27th of May, and a ball that followed, there was a display of unrivalled splendour and enormous expense. Would it not have been better, if in place of this, the cost of the gala had been given to feed the numerous starving poor of the country? But this is a quere of *low minded* republicans. It is said that the king has intimated his pleasure that his brother, the Duke of Cambridge, should be made Commander-in-chief of the army. Rumours prevail in relation to the removal of the present Lord Chancellor, Lord Lyndhurst, who, it seems, gives satisfaction to nobody—"neither to the bar, nor the suitors, nor the ministry, nor the king." Sir Charles Wetherel is spoken of as his successor—The king, it is said, has asked the opinion of Lord Eldon on this subject. It was expected that the parliament would be prorogued about the 16th of June, and that immediately afterwards the Duke of Wellington would go in person to Paris and Vienna, on important state concerns—probably in reference to the war between the Russians and Turks, Portugal, and the affairs of Greece. The British will not permit the Russians to extend their blockade of Constantinople beyond the very entrance of the Dardanelles—Sir Humphrey Davy died at Geneva, on the morning of the 29th of May, and Dr. Wollaston, in London, about two months since. The two first chemists in Britain, if not in the world, have thus finished their earthly career, at nearly the same time. All the important intelligence relative to the bloody conflict between the Russians and Turks, is given in the following summary:—

"Late intelligence from Constantinople speaks of continued negotiations for a peace by ministers at that capital, and indulges hopes of a *prospect* of success.

"The first official bulletin from the Russian head quarters states, that the Danube had been crossed in three places; the second, that the investment of Silistria continued, and that there was a strong concentration of the forces. Another bulletin brings down the details of the war in Bulgaria, to the 22d of May. This bulletin gives the particu-

lars of a very sanguinary battle having been fought at *Paravadi*, in which the Turks have been beaten with great loss. The Grand Vizier, stationed at Shumla, knowing that the main Russian army was advancing against Silistria, made the attempt to drive the Russians from the latter place before the army came up, and by advancing upon Bazardjick, to cut off the communication between Silistria and Varna. He accordingly advanced on the 17th of May, with 15,000 men—an overwhelming force, four to one, compared to the Russian force stationed at Eski-Arnaulter, a village about four miles to the northward of Paravadi, on the road to Bazardjick, where a sanguinary engagement ensued; but at the end of five hours the Turks were compelled to retreat. This, however, was only for the moment. With a reinforcement of ten thousand men they advanced to the attack, and attempted to turn the left wing of the Russian force, in order to cut them off from Bazardjick, and the reinforcements advancing from that quarter to their assistance. The combat became more obstinate and murderous than before, but the Turks were, after a long and bloody struggle, finally compelled to retreat. The plan of the Russian General was defence until the main army got up, and in this he completely succeeded. Next day, the 18th, a reinforcement joined the Russian forces at Paravadi, when the Grand Vizier immediately retreated to Shumla, and he in his turn will be speedily shut up and assailed. The battle has been one of the most sanguinary that has yet been fought between the combatants. The Russians state their loss to be 1000 killed and wounded, and of the Turks, 2000 *were left* on the field of battle, exclusive of the wounded whom they must have carried off. This bulletin puts an end to the rumour that the Grand Vizier had defeated General Roth, and recaptured Varna. The bulletin announces in a postscript, that a courier had just arrived from Admiral Greig, with news that the Turkish fleet which had entered the Black Sea, had hastened back to the Bosphorus, on learning that the Russian fleet had gone to meet it. Immediately after this hasty retreat, the Russian Admiral reinforced the squadron stationed off the channel of Constantinople, and ordered some ships to cruise on the east coast of Natolia. About twenty Turkish transports fell into the hands of the Russians, and a new frigate was set on fire by the Russian squadron near Schilli, not far from the Bosphorus.

"Important accounts may be expected from Asia, as it appears by advices from Constantinople, that Persia is about to make common cause with Turkey, and that General Paskewitch having received large reinforcements of men and supplies of artillery, was preparing to advance upon Erzerum.

"Provisions had been received in Constantinople, both by sea and land, from Smyrna, and likewise from the Black Sea.

"Advices from Constantinople are to the 12th of May, from Smyrna to the 5th. No further attack or plunder of the British merchantmen had taken place. The English Admiral had an official communication with the Russian Commandant.

"Adrianople has been fortified, and all the beautiful gardens and fields there consequently laid waste.

"The accounts from the Turkish capital say that the arrival of the British ambassador to reopen negotiations with the Porte, was anxiously looked for by all classes, and a successful issue was looked for at Constantinople. More reliance was placed on Great Britain than France, though their united exertions were wished for. Trade was in a most depressed state in consequence of the great preparations for the war against Russia."

The progress of the oriental plague at Bucharest is unhappily confirmed; from 20 to 30 persons die daily of the epidemic, which, on the 16th of May, proved fatal, even to the physicians sent by the Board of Health. The frontier town of Tookshanny has lost two-thirds of its inhabitants. Some have perished and some have fled. The town is surrounded, and no person is allowed to enter.

The kind of intelligence from Britain, which for us has far greater interest than any other, relates not to "wars and rumours of wars," nor to political changes and controversies; but to the progress of that cause, which is "righteousness, and peace, and joy in the Holy Ghost." We derive this intelligence, not from public newspapers, which are filled with far different details, but from the Religious periodicals which we have lately received; and in which we have read, with unspeakable pleasure, the accounts they give of the anniversary meetings in London, of more than twenty Religious Societies, of different denominations; and of several eloquent speeches made by the leading members of these associations—some of the best of them, we rejoice to say, from the lips of "the great ones of the world." We were strongly impressed with the conviction, that we had never read accounts of these anniversaries so encouraging and satisfactory as those of the present year; and we were agreeably surprised to find, as we were finishing our reading, that the able editor of the Christian Observer had been impressed in the very same manner. We regret that we have not space to insert his remarks.

Mr. TURNER, brother-in-law to the present Bishop of Chester, a clergyman of well-known piety and liberality, has been appointed to the vacant see of Calcutta.

FRANCE—for the past month, affords us no political news of importance; but we rejoice to find, from their religious periodicals, that evangelical truth and piety are making rapid progress in France, in despite of all the arts and influence of the Jesuits and their abettors, to withstand their influence. The Protestant writers have assumed a boldness of tone and manner, which a short time since we feared they would not dare to manifest.

SPAIN—it appears, is determined to make a desperate effort—and *desperate* we certainly regard it—to recover Mexico. A formidable equipment, consisting of about 5000 land forces, and 2000 sailors and marines, with one ship of the line, two frigates, two gun brigs, and several transports, have actually taken their departure from the island of Cuba, for the opposite shore of the continent—the point of attack is yet uncertain. The expedition sailed from the Havana on the 5th or 6th of July. We have seen the address of the Admiral, La Borde, to the naval forces, and of the General, Baradas, to his troops and to the Mexicans.

PORTUGAL.—The most recent accounts from this distracted kingdom are contained in a letter from Lisbon, May 23d, as follows:—

"Our city has been for the last three days in the greatest agitation, in consequence of several bands of volunteers scouring the streets, headed by a *priest*, the curate of Barreiro, insulting and attacking all those they took for the partizans of legitimacy, and committing all kinds of disorders. These disgraceful scenes have been carried so far, that to-day even some persons of the lower orders (who had hitherto taken the part of Don Miguel) proceeded to defend the insulted persons, attacking the satellites of Don Miguel, and dispersed them with stones. In the prisons, scenes of the utmost distress and misery were daily occurring; indeed, despair had arisen to such a pitch, that the prisoners themselves had defied their jailors by singing the hymn of Don Pedro, and by proclaiming the legitimate Queen, Donna Maria II. Piquets of cavalry had been added to the regular force that guards the prisons, and those prisoners who were most remarkable for their attachment to the Queen, were removed to the forts. Every body here is persuaded that the present state of things cannot last much longer."

GREECE.—It appears that a corps of 5000 French troops has been left in Greece, and is to remain there till peace is made with the Turks—of whom but few now remain in the country. The cause of education is progressive. There is a report that the Governor, Capo d'Istria, is about to resign, and to retire from Greece. There are speculations, but no certainty, in regard to his successor. The Greeks have lately become auxiliaries to the Russians, in the naval blockade of the Turkish coast; and this is the subject of complaint with the English and French merchants.

RUSSIA and TURKEY.—We have but little to add, in reference to these belligerents, to what we have chronicled under the article BRITAIN. The Sultan has gone in person to the head quarters of his army, which is represented as having become much more formidable than heretofore, by being subjected to the discipline of European troops, and being taught the modern military tacticks. Both the Sultan and the Russian emperor are in great want of money—the latter, it appears, is endeavouring to borrow in France, as well as in England. The conflict between these powers may be lasting; but if the present campaign is not decisive, their armies must be greatly reduced in numbers—The plague, indeed, is likely to thin them considerably, and provisions are even now with difficulty obtained. Thus the three great scourges of heaven, War, Pestilence, and Famine, are already felt in the countries which are the theatre of military operations.

ASIA.

In consequence of an insolent placard affixed to the walls of some houses in the city of Canton, and other indignities and insults offered to Europeans, the captain of a vessel, at the head of about eighty English sailors, forced his way into the city, in violation of all the Chinese laws and order, and caused a remonstrance to be presented to the Viceroy—It produced an immediate redress of grievances, but withal a severe denunciation of the *barbarians*, for their audacity. It remains to be seen whether more important consequences will follow—The London Evangelical Magazine for June contains a short but interesting letter from the Rev. Dr. Morrison, dated "China, Nov. 15th, 1828"—His health is good; his family consists of three sons and two daughters—the eldest son at the Anglo-Chinese college. A Sandwich chief was at Canton, on a trading voyage, in a ship of his own. In conclusion, he says—"We have one little school, and a *native* teacher of Biblical Christianity, in the interior of China. Pray for us, aged friend; pray for China, that she may stretch out her hands to God in devout supplication."

AFRICA.

It appears that the Pacha of Egypt has established a printing press at Grand Cairo—This is an event that may be followed by the most important consequences. If the press were free—which it is not at present—it would be likely soon to disturb, and eventually to subvert Mahomedanism. The commerce of our country, it appears, is likely

to receive important benefit from trading with the American colony at Liberia. The coffin which received the corpse of Radama, king of Madagascar, lately deceased, was one of massive silver—eight feet long, three and a half feet deep, and the same in width. Immense treasures of various kinds, chiefly of such things as in life he most prized, were placed in and about the coffin. The missionaries say, that the whole expense of the funeral could not have been less than sixty thousand pounds sterling. The death of this prince is a subject of deep regret to the missionaries, whom he protected and patronized; but it is hoped that the missions may still be prosecuted successfully.

AMERICA.

MEXICO.—We have just been reading the address of GUERRERO, the president of Mexico, after the adjournment of the congress of the States, in May last. He, and the general SANTA ANNA, who has also published a manifesto, seem now to rule the destinies of this great republick. And although it seems to us scarcely less than ludicrous, to hear men, who come into possession of the chief power, as they did, by rebellion and usurpation, talking of liberty and the constitution, and the duty of the people to support both; yet we think it may be fortunate for Mexico that these men are at the head of affairs, at the time of a new Spanish invasion. We believe they have far more, both of talent and energy, than those whom they have displaced; and they have infused a new military ardour into the mass of the community. Santa Anna, it is said, has been bred in camps, and possesses all the qualities of a great general—If this be so, the Spanish invasion will probably be soon at an end; and then, after passing through "what varieties of untried being" we cannot tell, the vast Mexican republick may ultimately settle into stability, and enjoy prosperity—The other States of Southern America remain much as they have been for some time past—unsettled and agitated, and no otherwise indicating an approach to order and happiness, than that, if they ever reach it, as we doubt not they will, they are nearer to such a state than they were a year ago.

UNITED STATES.—The passing season has been, and promises to be, unusually prolifick in all the fruits of the earth. A part of it has been uncommonly cool, and hail storms and tornadoes have caused partial desolations; but taken at large, the earth is yielding her increase in luxuriant abundance, and our population is blessed with peace and health. But alas! we fear that, as a nation, we are making such an ungrateful return to the Giver of every good gift, as is likely to be followed by his marked displeasure. Not only have we to lament the national profanation of the Lord's day, and other publick vices, but the determination manifested by our government to deal hardly with the aboriginal inhabitants of our country, is to our apprehension, a most inauspicious omen. Writing hastily on this topick the last month, we mentioned the Cherokee Indians, instead of the Creeks, as having recently experienced the hard measure of our president. But indeed this was scarcely an error; for both Creeks and Cherokees are in much the same predicament, and all that is true of the one, is scarcely less true of the other. The determination in regard to both is, to drive them from their present settlements to others beyond the Mississippi—from which there may be the very same reason assigned for driving them, in less than half a century hence. We have lately met with an article from the pen, as is stated, of a "member of Congress, and much distinguished for his attention to Indian affairs." We can give but the concluding part of the article, and can only add, that we hope and pray that the anticipation expressed in the closing sentence, may be realized.

"The United States never have claimed the land as their own, on which the Indians reside. In all our treaties and intercourse with them, we have recognised their right to the country which they occupy. The constitution of the United States recognises it, nay more, we have solemnly, time after time, confirmed this right. In the first treaty made with the Creeks, concluded at New York, in the year 1790, the 5th article stipulates, that, 'the United States solemnly guarantee to the Creek nation all their lands within the United States, to the southward and westward of the boundary described by the preceding article.' In almost every subsequent treaty, the faith of the government has been pledged to protect the Indians in the peaceable possession and enjoyment of the lands which they occupy. In the late treaty made at Washington, in May, 1826, by the 13th article, 'the United States agree to guarantee to the Creeks the country not herein ceded, to which they have a just claim.' We would like to be informed by what right we 'have always claimed the land where the Indians now live,' and how we obtained it?

"The only hope which remains to the Indian race is to live or *die* around the graves of their fathers, and upon their native hills and plains. Those who promise them a good country, and rest, and protection beyond the Mississippi, know that their promises are false. The Indians may read the presage of their fate in the starvation and wretchedness of the tribes that are now west of the Mississippi. We believe a remnant of this race will yet find in our national councils firm and patriotic men, who will not desert their cause—the cause of *humanity* and *justice*."